

THE
Diuine Eccho,

OR,

Resounding voice from hea-
uen, moralized betwixt a Chri-
stian and his soule, with short
and effectuall directions
how to liue and
die well.

Whereby the effects of vertue
and the defects of vice, mercy with
miserie, heauenly felicitie with
worldly vanity, the ioyes of heauen
with the torments of hell, are
familiarily expressed.

Diuided into Prayers and Medita-
tions for the ease and benefit of eue-
rie Christian.

The first part by *John Swift.*

Psal. 27.9.

My heart talked of thee O Lord, seeke ye
my face :

LONDON

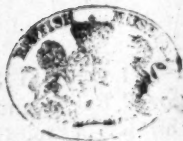
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yard, at the *Flower de Luce.*

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TO THE RIGHT
Worshipfull Sir EDMUND
MORGAIN *Knight*, depu-
tie Governour of the famous
Towne of Garrison of Portesmouth,
and the Ile of Porsee, and to the Wor-
shipful Master IOHN BRYEN Esquire,
my especiall fauourers, all health
and happinesse.

Right Worship-
ful, if your fauo-
rable eyes may
vouch safeto read
what my spare
houres haue brought forth:
thogh smal in shew, yet great
in substance; I hūbly intreate
you to be my protection;
and though it be but as a lit-

The Epistle Dedicatory.

de streame in respect of the
whole Ocean of godly books
that are gone before; yet
therein when your leasure
best serues you, you may re-
fresh and comfort your selfe,
vnto a farther backing on of
your worships, godly, vertuos
and religious liues. The word

Psal. 12. 7

Mat. 24. 12 *Dauid* is pure, euen as siluer
which from the earth is tried
and purified seuen times in
the fier, which word plainelie
and plentifully telleth vs that
iniquitie shall abound in the
latter daies: how then should
1. Thes. 5. 3. I crosse my lips, & crie hush,
or peace, seeing that if Gods
booke be true, while men cry
peace, peace, sudden destru-
ction

The Epistle Dedicatory.

tion shall fall vpon them: *Mar. 12. 30*

The rather therefore I
thought good to set forth,
to the view of the world,
this my Diuine Eccho,
whereby the godly may bee
comforted and the wicked
conuerted; I haue named it
the Diuine Eccho, for that as
your worships may see, how
the Christian soule doth sud-
denly returne backe an an-
swer like the Eccho, or rather
I may say more truely like a
voice from heauen, vnto
what he demaundeth of her,
directly giuing the last sound
of the word; both soule and
body, heart and hand must
agree together to serue the
Lord. And if your worship

A 4 should

The Epistle Dedicatory.

Should aske me why I should write thus phantastically (as you may terme it) of an Echo, which before now was seldome or neuer heard of; I then must bring *Dauid* for my Author and pattern who in his 27. psalme, when the Lord said vnto him seeke yee my face, his soule answered like an Eecho, thy face Lord will I seek, seek my face, I seek thy face: and if you askeyet farther, why I should bring in a second or a Diuine *Dyogines*, it is to shewe how euerie man, and therefore much rather how euery Christian, should liue contentedly with *Dyogines* the Cynicke, not caring for the thinges of this world.

The Epistle Dedicatory.

world, and vsing it, with *Paul*
as if he vsed it not; Let mee
now intreate your Worships
grauities to accept hereof; as
some token of my true and
sincere affection. And if this
as I doubt not, bee entertain-
ed with kinde acceptance, I
purpose God willing heraf-
ter to present you with a sub-
iect of better worth: so lea-
uing your Worships to the
protection of the Al-

● mightie, I
rest.

*Yours in all Christian duties to
be commaunded.*

Io. Swift.

The Epistle to the Reader.

Christian Reader, I haue for
thy good, set forth to thy view
this my diuine Echo, with godlie
preparations to the practise of repen-
tance; that so thou mayest not on-
ly meditate, but also imitate, & not
onely prattle or talke thereon, but
also practise it, the reward of ver-
tue, with the ruine of vice, the ioyes
of heauen, with the torments of hel,
the world and its vanitie, with hea-
uen and its felicity, also most sweet
comforts both diuine and morrall
for all Christians to increase their
knowledge, in true godlines and pie-
tie, with a sound caner for sinners,
and wicked wretches, to hasten spee-
dy repentance, whereby hels terror
may be escaped, and the punishment
due for sinne, might likewise bee a-
voided. Farwell.



T H E D I V I N E
E C C H O.

Or short and godly Meditations, betweene a second or
a *Divine* D I O G E N E S
and the Eccho, or a Christian and his Soule.

(* *)

S E C T. I.

*A Prayer to God the Sonne the
only Phisition both of the soule
and body.*



Sweet Iesus,
thou doue-eyde
lambe of God,
ô sweet Iesus,
the comforter
of my soule;
how amiable are thy looks; O
B how

The Divine Eccho

how beautiful thy countenance.
O my sole and soules delight,
he that findeth thee, findeth all
things, all that mans soule doth
want, or that his hart can wish,
and hee that looseth thee, loo-
seth all, for thou my loue art all
in all; come then and refresh
my soule with thy lookes, for
shee languisheth and pines a-
way, because thou doest not
visit her, she is sicke of loue and
much grieues at thy long ab-
sence: perhaps Lord because
shee hath many sutors, thou
thinkest that shee doth not re-
gard thee and thy company: its
true my Lord, she hath many
indeed, but she findes them
false and dissembling, she likes
them not, and will not marrie
with any of them, but with thee
onely with thee; she hath tried
all, and now shee keepes that
which

Cant. 2. 5.

1. The. 5. 21

which is best; disdaine her not,
though now shee bee troubled
with an issue of teares, for the
issue of her sins, but rather come
neere her, that she may onely
touch the hem of thy garment,
and her issue shall bee dried vp;
O then disdaine her not. She *Mat. 9. 28*
hath touched vncleane thinges, *Mat. 8. 3.*
whereby she is become leprous
and scabbed, O come then and
touch her, and onely say, I wil,
be thou cleane, and her leprosie
shal be censed. Nay she is blind *Iohn 9. 7.*
O Lord and can neither see nor
yet conceiue those things which
are of thy spirit; O come aud an-
noint her eyes, wash them in the
poole & fountaine of thy grace,
and shee shall see againe. She is
deafe and cannot heare, charme
the charmer neuer so wisely,
come then and put thy fingers in
her eares, and crie but *Ephphata* *Psalmes*

*Mark 7.
32.*

*Mat. 9. 33.
Luke 1. 46*

and they shall be opened, Shee is dumbe too and cannot speak, she cannot praise thy name, come then Lord cut that string, touch her tongue and shee shall openly glorifie thee; she shall say and sing with *Mary, My soule doth magnifie the Lord and my spirit doth reioice in God my Saviour.*

SECT. 2.

The blindness and ignorance of the Atheist.

YET the Atheist not beleeu-
ing this, vtterly contem-
ning and neglecting my Lord,
flies to nature; hee can tell thee
that all things are thereby go-
uerned, but yet knowes not from
whence nature her selfe is; the
Sunne the Moone and Starres
moue by nature: true it seemes
to

with heavenly Meditations.

Shce
peak,
ame,
ring,
shall
all say
y soule
and my
y Sa-

ance of

belec-
ontem-
Lord,
ell thee
by go-
ot from
e is; the
Starres
t seemes
to

to be, and true it may be, but
most true wee know this to be,
that God moues nature, all pla-
nets and Starres are but his In-
struments, Instruments to moue
by mouing to effect, by effec-
ting to alter and order al things
here below, heauen is his seate
& the earth his footstool, who
when we runne awry spurns and
kicks vs with the heele of his
wrath, if then the lowest and
meanest part of his body (mea-
nest and weakest too according
vnto humane sence) bee able to
curb in our wandring appetites,
what then me thinkes may his
hands do, which alwaies holdes
the bridle? tell mee my soule
what may his hands doe, which
haue made both heauen and
earth, the sea and land and there
in both great and small things.

Ecch . All things.

B 3

Se&.3.

Gen. 14.

Iob. 38.

Mat. 5. 34.

Ec. 35.

Act. 4. 24.

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SECT. 3.

*A terror for Hypocrites and
cold professors.*

*1. King. 18.
21.*

IF then there bee a God, why
doe men still haule betweene
two opinions? saith *Eliab*: why
are they creeples, and why walk
they on crouches in their religio
on: know they not, how that it
is a long and hard way to hea-
uen, and therefore a lame cree-
ple can neuer bee able to reach
thither? if the Lord be God, fol-
low him, but if *Baal* be he, then
go after him: baule after *Baal*,
for surely all lukewarme profes-
sors the Lord will cast and spew
out of his mouth, these Linse-
wolfe mungrils glut and ouer-
come the puritie of his stomack:
is God then thinke ye, who is
my

Deut. 22.

my sweet Lord, my maker and
my redeemer, like vnto *Baal*? or
like *Dauids* Image? in his 135.
Psalme: one that hath eyes but
cannot see their wickednes, one
that hath eares yet cannot heare
the crie of their sinnes, One that
hath a throat yet cannot roare
after his pray, one that is a sleepe
and vnderstands not, or one that
hath hands and cannot strike?
surely God is no Idol nor yet
an idle God, but a liuing God,
and if liuing, why then doth this
age thinke him to be so patient
as that hee will not reuenge his
foes? or so weake, as that hee
cannot, or so ignorant as that he
knowes not how, or so fearefull
as that he dares not? or else doe
these wicked ones thinke him to
be a lyer, who saith he will pu-
nish offences, and yet will not?
He that saith there is no God is

Amos 3. 8.

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guiltie of damned Atheisme, and he that thinkes in his heart, that there is a GOD, but withall thinkes him to be so patient and mercifull, as that hee will not reuenge in time to come, is guiltie of that horrible sinne of presumption, and both fearefull, God is patient, and God is iust too, for mercy & truth are met together, righteousness & peace haue imbraced each other: his mercie is great we know, it is about all his workes, and wee finde it so, for what saith my soule hath the Lord shewed himselfe to bee, for that so long on our sins hee hath euen winkt and smilde.

Psal. 118.

Mich. 7. 18.
Eccl. 19:

Ecch. Milde.

Sec. 4.

SECT. 4.

*The carelesnes of the wicked in
serving God.*

MAny of the braue lads of
this world are now tur-
ned Gamster, they thinke to ob-
teine Heauen by lot, if it bee
their fortune to come in, well
and good; so it is, alas poore
fooles, if their chance be not the
better, it may so chaunce, that
they may all stand without at
the doore with the five foolish
Virgins and there pipe for colde
and gnash their teeth, with the
fieri-frozen soules in hell; plaine
casting wil not win such golden
price, for if they know not how
to help their die, they may there
die without helpe, and yet neuer
die; but pine in paine with the
vnskilfull sort, heauen is round I

Mat. 25. 10

& 11.

Mat. 8. 12.

B. 5.

confesse

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confesse yet not like Fortunes
wheele, and he that thinkes with
the former it is his fortune, if so
be that hee comes thither, may
chance if the spoakes of his
wheele be not stronger, to lie in
the mire, thus men play all their
goods, yea & their chiefest good
too, at mum-chance, they stake
their Soules at this vnfortunate
game, and then if chaunce beare
the sway, the victory must needs
bee doubtfull; but what wise-
man would hazard such a preti-
ous price as his soule, at such a
base game, and with such a co-
necatching cogger as Sathan that
grand-gamster who can strike a
die at pleasure? hee hath his false
dice and al other shifts that may
bee, to deceiue and blinde the
eyes of our vnderstanding, to
winne the soules of poore do-
ring worldlings.

Sect. 5.

SECT. 5.

*A Meditation on the birth of
Christ, and the three wise-
mens offerings,*

O Sweet Iesus, O my sweet, *Canti. 5. 102*
who art white and ruddy, *Mat. 2. 1. 2.*
O thou the chiefest of ten thou- *&c.*
sands, when thou wast borne
there came wisemen from the
East even the first fruite of the
Gentiles to worship thee, and in
their iourney they were guided
by a Starre, which Starre did di-
rect them, brought them vnto
thee vnto *Bethlem*, vnto that
place where thou O prettie
harmelesse smiling Babe didst
lye in a cratch: so graunt my
Lord that thy word may ne-
uer vanish from our eyes, that
light of lights, that true light,
but

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but may bring vs to that place
that heauenly *Bethlem* , which
our soules most long after, euen
as the Hart desireth the water
brookes , where wee shall see
thee not as these wisemen did, a
seruant, but a Lord , not to bee
iudged, but to iudge, not to call
men to repentance, but to pun-
nish the vnrepentant, not sitting
on an Asse or starueling beast,
but riding on the starrie skie, on
the wings of the wind, not lying
in a cold stable in a poor ragged
manger , but in state and maie-
stie, in pompe and much glorie ;
And when these wisemen had
worshipped , they opened their
treasures & presented vnto thee
gifts, euen gold and incense and
mirhe, and that because Lord
the Persians manner was not to
salute Kings without a pre-
sent grāt therefore that we neuer
come

Mat. 11. 29

Luke 21. 27

Esay 53. 3.

Mat. 24. 42

Iohn 8. 15.

1. Thes. 4.

17.

with heavenly Meditations.

come vnto thee, o thou the king *Psā. 93. 1.*
of kings, vnlesse we bring a pre- & *99. 1.*
sent too, even an heart tried and
purified as golde and siluer, an
heart of incense and mirhe, deu-
out praiers, godlie Meditations
that the saueur thereof may as-
cend vp into the cloudes, and be
a sweet sinelling sacrifice vnto
thee, my loue, my hearts delight
O thou the chiefeft of ten thou-
sands.

SECT. 6.

True knowledge what it is.

MAny men in these daies,
thinke themselves wise
because they know and learne
many things, though what they
are bound to know, that they
know not, that is to vnderstand
and learne the commandements
of God, and thereon to meditate
day

Psal. 1. 2

Psal. 119. 9.

day and night : they haue forgot
that the wisdome of this world
is foolishnesse with God ; the
knowledge of Gods lawes ma-
keth yong men sober, for wher-
withall saith the prophet , shall
a young man cleanse his way? e-
uen by ruling himselfe after thy
commandements: it doth com-
fort old men, it is wealth to the
poore and treasure to the rich ,
it feedeth the hungrie soules, it
is a pleasant riuer to the thirstie
heart, and it maketh al men wise
and still capeable of further
knowledge, and surely hee that
wanteth knowledge, or is igno-
rant in the wil of God, void of
learning, and good education,
howsoeuer then the world may
make account of him, yet hee is
but the shape of a man and no
man, though neuer so wel beau-
tified with the outward giftes of
nature,

with Heavēly Meditations.

nature, I say if he wanteth christian and godly nurture; he is but the gliding shape of a man and no man; Yet men are more chary in keeping mens lawes, then in keeping of Gods, whereas thogh Gods laws yeeld the greater and the greatest reward that may be being kept, and the breaking of them the greater yea & the greatest punishment of all. Not to perform what should be done & what is cōmanded, nay cōmanded by the mouth of god, doth betoken negligence, and to do what is forbidden is a sign, if known, of presumption, if not of ignorance, me thinkes I heare my soule answering me, how a man may offend God, as well as by committing.

Eccho Omitting.

Sect. 7.

SECT. 7.

*The best knowledge is to knowe
ones selfe.*

BEfore that a man can come
to haue a true knowledge
of any thing, he must first learne
to know himselfe, and hee that
well knoweth himselfe, esteemeth
little of himselfe, considering
from whence he came, what hee
is, and whither hee must, hee re-
gardeth not the vaine pleasures
of this brittle life, but highly ex-
tolleth the laws of God, and on-
ly seeketh to liue in his feare;
but hee that knoweth not him-
selfe, is ignorant of Gods will,
wilfull in ignorance, bold in
wickednesse, most vnprofitable
in his life, and vtterly graceles at
the houre of his death. Learne
thou then to know thy selfe for
this

with beauenly Meditations.

this is thy duty, & he that knoweth not that, which he ought to knowe, is a brute and sencelesse beast amongst men: and he that knoweth no more then he hath need of, is a man amongst beasts, but hee that delighteth in the knowledge of Gods wil, searcheth out his works and wonders and thereby knoweth all that is fitting for a man to know, is a God amongst men; Learn thou then to forget euill, for truely this is the best kinde of learning and not to knowe it is the surest knowledge, in not learning it thou proouest thy selfe to bee a great Scholler euen a Doctor in Christs Schoole, & in not knowing it thou shewest thy selfe to be the wisest of all men: for whē thou art weake then thou art strong, when thou art ignorant then art thou expert.

*Paulus ad
cor.*

Sect. 8.

SECT. 8.

On good Councell what it is.

Wisd. 7 8.

IS not good counsell better
then gold, and more pretious
then the Emerald, the Dyamond
or Onyx stone? me thinkes it is,
yet had men rather receiue gold
and pearle and pretious stones
then giue them, and can giue
good Councell and will receiue
none; this then is their follie,
the foolish madnes of our time;
yet dispaire not, neither faint, for
thou mayest thinke thy selfe a
good Oratour if thou canst
onely perswade others to do as
they should, though thou mayest
thinke thy selfe a better when as
thou canst perswade thy selfe to
doe as thou oughtest, but lastlie
thou mayest thinke thy selfe the
chiefest of all, the best of all O-
rators

with Heauenly Meditations.

rators else, when as thou canst
perswade both thy selfe and also
them, and so perswade them
that words may leaue such a per-
fit impression in their hearts, so
that thy bare and naked wordes
may bee turned into sound and
perfit workes.

SECT. 9.

*A Meditation on Christ Iesus
borne in a Stable.*

OH that I had now a foun-
taine of teares in each eye,
that I might night and day be-
waile and weepe, and bewaile *Luke 2.12.*
the hard-heartednesse of the
Iewes; oh my loue, what my
loue borne in a stable? why,
there might haue beene Beares
and Wolues which might haue
deuoured both thee & thy mo-
ther too, there might haue been
wilde horses, that might haue
kickt

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kickt out thy braines , or Oxen
that might haue trod vpon thee,
& so destroyed thee? alas my loue
what my loue and Lord both
born in a stable? why the loath-
some smell thereof might haue
choaked, or the cold haue killed
thee; ah hard-hearted Inne-
keeper, who did more respect
roysting Ruffians, the braue lads
of this world, then my Lord the
Lord both of heauen and earth;
yet more hard-hearted was thy
wife, for me thinkes she being a
woman, should haue weighed a
womans case at such a time, Oh
that I had a streame of teares
stil gushing out of mine eyes,
that beholding heare the humi-
lirie of God, I might bewaile the
pride of men; But why should I
griue and thus conceit my selfe
of wilde-beasts; seeing hee that
was thy keeper was thy strength
and

& seeing he that kept thee doth *Psal. 121*
neither slumber nor sleepe, had
it beene his wil that thou shouldest
not haue been borne there,
thou shouldest not, it should not
haue beene done.

SECT. IO.

*How the world is euen smothered
up with sinne.*

OFentimes as I haue stood
on the high mountaine of
Contemplation, yea euen a tipto
on the top thereof, I haue much
desired that some others would
haue likewise amounted vp thi-
ther vnto me to haue borne me
company in these my solitarie
studies; so that there meditating
they might turne theselues from
coast to coast, from quarter to
quarter, from one part of the
earth to another, and see how
the

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the world is besmeared with
the fat of sinne , with abhomi-
nation, and with all vncleanesse
whatsoever ; for I see how one
in one part bragges and boastes
in his bags, how another in an-
other quarter triumpheth in his
braueries, the third in his pelts,
and another in his pots ; but yet
1. Cor. 6. 10 withal let the first know that his
soule is rusty, and therefore hath
that mightie one promised to
scoure it in hel fier, if we wil be-
leeue God & his word, who wil
not bee mocked ; let the other
Luke 18. 14 know that his soule is puffed vp
and swollen, and therefore must
it be pressed downe, it is exalted
and it must be brought lowe, let
the third know that his soule is
Reuel. 21. 8 all filthy most beastly and loath-
some, and therefore without an
earnest repentance it will be cast
aside into the stinking iakes of
hell

with Heauenly Meditations.

hell and damnation like to like, *Heb. 2. 15.*
and let the last know how that
hee hath glutted the Lords stomacke, how that the Lord hath
surfeited with him and the multitude of his companions, and
therefore shall in time to come, carouse the cuppe of the Lords
wrath and vengeance; oh that men then would once bee wise,
& not as the wiseman speaketh make but a sport of sinne: the
foole saith pride is but a point of gentilitie, surfeiting sparkes of
good fellowship, beastly wantonnesse, trickes of youth, nay
what saith he farther (my soule) is the effect of manhood and
courage.

Ecch. Rage.

Seet. 11.

SECT. II.

Sathans deceit to catch soules.

SAthan that cunning fisher,
who knoweth in what holes
the soules of men lie, hath in-
vented many baits to catch
them, if hee cannot take them
through pleasure, hee baiteth
beautie on his hooke, if not
through beautie, honour, if not
through honour riches, if not
with riches some vanitie else, if
one wil not serue, he vseth some
other meanes, so that if possibly
he may, he will draw them into
his net, vnlesse they swim swift-
lie vnder that rocke Christ Iesus
whereon the diuell is sure to
breake his tackling; so that by
his suggestions one while wee
burne in the heat of Desire, ano-
ther while we are rauished with
the

with Heauenly Meditations.

the thought of reuenge, another while intraged with the desire of dignitie, so that wee are neuer our owne, vntill we leaue *Eccles. 11. 3*
all, vntill wee leaue the world ;
And what though a man saith *Salomon* liues many yeares, and in them all reioyce, yet hee must remember the daies of darkenes for they are many: well then let men like resty Iades take the bit in their mouthes at libertie, let them refresh their soules with vanities, let them delight in dignities, let them possesse heaps of riches, let them liue pleasantly let them fare daintily, let them drinke lustilie, let the lodge softlie ; but yet withall let them know that God at length will curbe them in; that they must all appeare before the iudgement seate of his Maiestie, remember *Eccles. 12. 2*
then thy creator in the dayes of
C thy

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thy youth, for all this is but vanitie; if *Salomon* had beene a foole, who was the wisest of all men, thou mightest then have accused him of follie; or if *Salomon* had not tasted these vanities (who tasted them al to their full) thou mightest then have condemned him of ignorance, in not knowing their sweetnesse; if then thou canst neither reprove his wisdom, nor yet reprehend his experience, why wilt thou not yeeld that all is vanity?

SECT. 12.

A Meditation on Christ who is the true light.

O Thou bright morning star
Oh thou bright morning
Sunne, and sonne of God, by
thine arising wee wretched sin-
ners

ners Prognosticate that the
threatning clouds of thy fathers
anger shall flee away, the wea-
ther shall bee cleare and calme,
the ayre sweet and wholesome
if so be that wee beleue in thee
and desire to be lightened by thy
word, for thy word O Lord is a *psal. 119*
Lanthorne vnto my feete and a *105.*
light vnto my pathes; Thou hast
giuen vs this world for a walke
and thy word for a guide, so that
wee may easily without stumb-
ling and falling recouer the pe-
riod of our iourney, recouer
our iourneys end, for when thy
word goeth forth saith *Dauid*,
it giueth light & vnderstanding
euen vnto the simple, this is that
light the wherby we must walk,
this is that light which must
guide our feete, and vlesse we
walke by this light, wee may
soone fall into confusion, for

John 19

heere in one place lieth whole
quagmires of sinne, in another
blockes of error and ignorance,
in the third the slipperie yce of
deceitfull vanities of vaine de-
lights, and without thy light O
Christ (who art the true light)
and the light of thy word and
Gospell, we may soone sicke in
these quagmires, we may soon
slide and fall downe on this yce;
Direct then O Lord our pathes
that wee fall not, who art the
true light and lampe of the
world.

SECT. 13.

The vanitie of worldly things.

DAme Nature, yea one bet-
ter then nature, even God
himselſe, hath put a diuision
betweene man and beaſte, yet
man

man by all meanes strives to become a beast, to damme vp the course of nature; nay, rather to crosse the wil of God, and is not this strange, that men should be so swinish; strange it is indeed, yet not so strange as true; when as they liue and dy in sensuality. Men while they liue here in this transitorie world, should so delight in the book of God, that they may leaue the name of a good man, I meane the name of a good Christian behinde them when they are dead; and if wee leaue that it is all we can leaue, nay, it is the greatest of all other things that may be left behinde: and no man wil, no man can expect more at our hands; but he that doth not leaue this behind him when he is dead, carrying it about with him while hee is aliue, surly is no man, but a mon-

stely whose estate is farre worse
then the dogges, the toades, or
any other filthy creature: A-
mongst the Catalogue of the
wise mā's fooles, the follie of one
haue I moste deeply founded,
let him therefore beare home
the bell, & that is he who name-
ly esteemes the world, which be-
fleemeth no man, and maketh
no reckoning of GOD, who so
greatly regardeth all men, what
folly can bee greater then this,
seeing that the world is like y^e-
so an hostelle with whom when
a poore trauailer hath spent all
the money in his purse, shee run-
neth him out of her doores, and
there with all telling him, that
shee is wearie of such trouble-
houses, so when a man hath
spent all time so pretious heere
in this world, he must at last de-
part out of it, hee must away, hee
must

must vanish, & for that he heretofore did not forsake the world the world wil now forsake him; & what thinkest thou, my soule, will the world doe at length by flattering vs now with delights, and with pleasures by feasting vs?

Ecch. Sting vs.

SECT. 14.

The miserable estate of the voluptuous worldling.

TRue it is, that when a man, doth not bridle his affections, they carrie him headlong vnto all licentious living, which causeth him to iudge not according vnto reason, but according vnto sense, and where men haue such a libertie to offend, how sweet is sinne vnto the flesh? so that there is no difference be-

-tween men and beasts, saue that
men do exceed beasts in beastli-
nesse and sensualitie: oftentimes
as I haue breathed, I haue
thought with my selfe, what
could be most like vnto mans
breath, and nothing could I
finde so fit to be compared vnto
it, as pleasure, as pleasing
beastlinesse, which vanisheth a-
way so soone as it is seene. I
would then that men would
cheare vp, their lowring melan-
cholike spirits, with the sweete
harmony of the Gospell of Ie-
sus Christ, and awaken their
drowisie soules with the alarum
of resolution vnto Godlinesse,
for they must knowe that there
is no greater shame, then for a
man to bee resolute in worldlie
actions, & yet wauering doubt-
full in the chiefe points of their
saluation.

SECT. 15.

To bee constant in the Lords seruice: and examples thereof.

Surely Paul was constant, yea
Sand resolute too, in the points
of his saluation: for he doth in-
courage and stirre vpothers, to
doe the like, fight the good fight
of faith: saith he: O noble Souldier!
O famous conquerer! mee
thinkes no man should refuse to
drawe the sword of the spirit a-
gainst his most deadly enemies
the world, the flesh and the di-
uel, and seeing that against these
three tyrannicall persecutors, al
those that would bee accounted
good Christians dayly warre so
long as they are in their earthlie
Tabernacles, they know well e-
nough that they haue a good
Captaine euen Christ Iesus, who

1. Tim. 6. 12.

*Mich. 5.
verse 2.
Mat. 2. v. 6.*

will giue them their full pay, so that they shall loose nothing by their fight, and out of *Bethleem* came this Captaine to gouerne his people Israel. All the Prophets, Martyrs and holy Saintes of God be his Lieutenants, who follow their captain Christ close at the heeles, and will not shrink one iot from him, who in steade of a feather hung and bedeckt with golden aglets had a crown of thornes vpon his head, beset round about with prickles, and Lieutenent *Paul*, Lieutenent *Peter* and al the rest of his Lieutenants in generall; in stead of honour had dishonour, in stead of mirth, mourning, in stead of reuerence, reuilings, and in stead of being made much of, they were made mockes of. Now the flag or ancient which the Godly beare into the fieldes, and in which

which they triumph and re-
ioyce is the Crosse of Christ,
whence saith one Auncient-
bearer amongst the rest, *absit*,
God forbid that I should reioice
in any thing; but in the Crosse of
our Lord Iesus Christ, whereby *Gal. 6. 14.*
the world is crucified vnto mee
and I vnto the world; our Cap- *Cant. 5. 10*
taines colours are the red crosse
in a white field, white and red,
white in respect of his innocent
purenesse or pure innocencie,
red in respect of his passio, when
drops of bloud issued frow him, &
came trickling down his cheeks:
who knoweth not then my wel-
beloued, my welbeloued is
white and ruddy, the chiefeft of
ten thousands; the drummers
and Trumpeters of this armie
are the Ministers of Gods word,
who lift vp their voices like *Esai. 25.*
trumpets to show Gods people
their

The Divine Eccho,

Cant 5.1.

2. Thes. 5.

their sinnes, and the house of *Iacob* their transgressiōs, to batter downe the wals of the spirituall Ierico; the common souldiers of this band are al the elect and faithfull seruants of God in generall; lastly the place where this Captain, these Lieutenants, these Ancient-bearers, these Drummers, Trumpiters, Common Souldiers, doe march and meete together is the church of God, there wee must keepe our randeuow, there we must eate & drink, & make our selues merry, there must be our court of gard, for saith our Captaine, where two or three are gathered together in my name, there am I in the midd of them, there, there doth he teach vs how to fight, there, there doth he traine vs vp, there doth he place vs in battell reu, and teach vs how to put on the

with Heavenly Meditations.

the brestplate of righteousness,
the sword of the spirit, and the
hope of saluation for an helmet;
O let vs not suffer then our ar-
mour to rust, for if it rust, our
Captaine and Saviour, Iesus
Christ, when hee shall come at
that great day of muster, at the
day of iudgement, when as all
soules shall be mustered vp to-
gether, he will thinke vs to bee
but idle and slouthfull seruants;
O therefore come fellow souldi-
ers, let vs march on still, stand
your ground, yeelde not the
bucklers, be resolute and coura-
gious, for wee haue receiued
passe-money in our baptisme,
there, there haue wee vowed to
be the souldiers of Christ; stand
to it then stoutly, yeelde not vnto
the vaine pleasures of the world;
come I say let vs march on; for
heare yee not how the holy
Ghost

The Divine Eccho

Reuel. 2. 10

Ghost soundeth out the drum
of comfort, of triumph, of ioy,
of peace, and all happinesse; cry-
ing, Be thou faithfull vnto the
death, and I will giue thee a
crowne of life, and heare ye not
the merrie fluit and pipe, play-
ing most sweetly and singing in
the ayre. To him that ouercom-
meth will I grant to sit with me
in my kingdome.

SECT. I 6

*A meditation on Christs riding
to Ierusalem on an asse.*

*Cant 5. 11.
Math. 21. 7*

O Bountifull Iesus, whose
head is as fine gold, whose
lockes are curled, and blacke as
a rauen, thou entredst Ierusalem
sitting on an asse, O low and
humble minde of so great a
king/ thou wast poore too sweet
Lord when thou entredst in the
citic,

with heavenly Meditations.

citie, for thou borrowedst garments to couer thine harmeles bodie; though thou wast owner of all, both in heauen and earth, thou wast poore indeed, for thou haddest not whereon, or wherein to rest thine head, thou wast borne poore, thou liuedst poore, and thou diedst poore, poore & naked, here me thinks my Lord doth condemne our pride, and the pride of those that were heirs of *Dauids* kingdom, to see how magnifically in what pompe and state, with how many vaine glorious playdits of the people, and riding in Chariots al glittering with gold, they entred in that citie *Ierusalem*, and to see now, how my Lord rideth in vpon an asse, without any furniture, onely his disciples thread-bare coates being cast vpon her. And what is my

my Lord indeed rode before in-
to the ~~door~~ well then I will lac-
kie after, let vs make haste vnto
the gates of the citie, and there
knocke while they may be ope-
ned vnto vs: Let vs run a pace,
I say, least that wee bee answe-
red with the foolish virgins, *A-*
bite enim, nescio vos, Goe away
for I know you not.

SECT. 17.

How a man must be considered.

Seneca E-
pist. 77.

IN what state things temporal
and transitorie stand; even in
the same doth man; that ship is
called good and fortunate, not
she which is painted out with
pretious colours, nor she whose
ancor is made either of gold or
siluer, or whose cable is made of
fine twisted-silke, nor yet shee
that

with heavenly Meditations.

that is fraught with a princes re-
uenewes, nor yet with the whole
wealth of a kingdome; but she
that is stable and firme, whose
ioynts are close and found, swift
in her iourney, and long liuing
on the seas foming waues; that
sword is called good, not that
whose hilts are gilded, or whose
sheath is beset with pearles, but
that sword, which hath a sharpe
and well seasoned edge, able to
cut whatsoeuer it shall bee put
vnto; the carpenter commen-
deth not his rule for the beautie
thereof, but for the true measure
and streightnesse of it, and in
man it auaieth nothing; how
many acres of ground he plow-
eth, how many he soweth, how
much money hee puts forth to
vse, of how many hee is saluted
and called master, how soft the
bed be that he lies in, or how
pretious

The Divine Eccho,

pretious the cuppe bee that hee
drinckes in, and the like; but how
good and vertuous he be; how
sharpe the edge of his zeale is
to cut downe sinne, and how
fireight his feete walke in the
wayes of the Lord; We see then
that whosoever is a mightie
man, is not therby a good man,
but he that is good is thereby a
mightie man, yea and presently
mightie, as heat is vnseparable
from fire, so is might from
goodnes; none of these whom
riches onely raise to honour, are
to be called great men, why then
do we call them great? a dwarffe
if thou shalt measure his basis or
foundation, will not prooue a
tall man, though hee stand on a
mountaine, and a Church. pil-
lar wil keepe its height though
it stand in a pit-hole; and this is
our faults, for that we neuer e-
steeme

esteem a man as he is, but wee
ad vnto him transitorie and out-
ward things, but if then thou
wilt truly consider the worth,
and worthines of a man, behold
him bare and naked; onely be-
hold the good parts and quali-
ties of his minde.

SECT. 18.

The praise of vertue.

Oftentimes haue I seene
fooles, yea and vicious
liuers too, to get many salutati-
ons with cap & knee, but what
may they thank for it, their weed
not their wit, their garments and
not their deserts, their vestures
& not their vertues, yet howsoe-
uer he be descended, I am sure,
that hee boasteth in vaine of his
great linage and parentage, that
hauing

hauing no good qualitie in himselfe, seeketh to be esteemed for the Nobilitie of his auncestours, There is nothing on earth more like to God then a man perfectly vertuous, who doth so much excell others, as GOD excels him; & as far as the minde exceeds the body in dignitie, so farre doth he that is a Gentlemā by his deserts and good qualities exceed the other, that is called maister onely through his many Lands and Lordships.

SECT. 19.

For what men are esteemed in these daies.

BVt now the world is come to such an vntowardnesse that *an Dives sit omnes quærimus nemo an bonus*, we all aske whether

with heavenly Meditations.

ther such a man bee rich or no ;
no man asketh whether he bee
godly and vertuous, neither doe
we demaund or inquire how he
came by his riches , but how
much hee hath, and as his goods
increase so is he esteemed, if a
man bee rich and therewithall
bountifull , though neuer so vi-
cious, wee account him a good
honett man, God saue his life, say
we, thus riches are a band to all
villany, a rich man may as soone
be acquitted as play the knaue ,
the Humble Bee breakes throgh
the Cob-webbe, when as the
poore sillie Flie is catched , and
it is a thing worthy of note to see
how men flocke to the place of
execution, and thrung together
to see an offender loose his life,
or some naughtie paoke carted ;
Strange it is indeed, and I won-
der thereat, and worth the no-
ting

ting if they may be noted, when
as some of these lookers on, haue
stolne twice as much, and hath
murdered twise as many as hee
hath that is executed; and again
when as some of these gazers
haue plaid the strumpet fīue
times for her once, that is now
punished, and thus tormented
by the decree of the Law: yet if
he that dyeth for his offence hath
stoln thrice as much as thou hast
and in the meane space thou art
not seene, or being seene art
winked on, or rather nodded at,
tell mee which of you two, may
challenge the degree happinesse?
surely mee thinkes that friend
which labourerth to ease vp any
heinous fact in a guiltie person,
knowes not what he doeth, for
the one is the Butcher, and the
other the knife, and both seeke
to rippe vp the bowels of their
owne

own soules, without the greater grace of God, and greater repentance: the butcher is the murderer, and therefore to be condemned, the knife is the instrument of murder, and therefore to be contemned, and farther there is a third partie to be arraigned at the barre of Gods Iustice, and that is the Iudge, when the faultie is freed, when the guiltie is acquitted, for tell me my soule, how are most of those malefactors hearts, after that by the vniust bribe-taking Iudge, they are openly pardoned?

Ecch. Hardoned.

Sect. 20

*A Meditation on Christs going
vnto the mount of Oliues.*

Cantic. 5.

O Mercifull Iesus, Oh sweet
Christ, my loue, my doue
my deare, whose eyes are like
doves vppon the riuers of the
waters, which are washt with
milke and remaine by the full
vessels: hee is dou-eyde indeed
truely dou-eyde, hee is like vnto
Genf. 8. 10. *Noahs* doue, which *Noah* when
as the Deluge was ouer all the
world, sent forth out of the Arke,
and the doue came to him in the
euening, and loe in her mouth
was an Oliue-leaf which she had
pluckt, wherby *Noah* knew that
the waters were abated from
off the earth: And when the
world was drowned with sinne
God the father sent forth from
the Arke of heauen his Sonne
Christ,

with Heauenly Meditations.

Christ, which prettie harmelesse
dove returned with an oliue
branch in his mouth too, wher-
by wee may all know that the
waues of Gods wrath are aba-
ted from off the earth, for in this
dove he was well pleased, this
was he in whom he delighted:
again we read in the Gospell
that this innocent dove, came
vnto the mount of Oliues, when
as he was about, by his death to
saue our soules, the soules of
men, he came thither; First, to
the mount of Oliues, for hee
came to make peace betweene
God & man, and the Oliue tree
doth betoken peace, it is the
character of peace, as the Oliue
branch in the pigeous mouth,
and Christ hath brought this O-
liue into the world, for he is our
peace, which hath made both
one, and hath broken downe

John.

Matth. 21. 1

Ephes. 2. 14.

D the

Genes. 8.9.

the stop of the partition-wall;
As in old time, before that the
floods were diminished from off
the earth, the doue had not
whereon to rest the soles of her
feet, and we before that the roa-
ring streames of Gods wrath
were gone (through Christs me-
rits) from off the world, had not
likewise wheron to rest the feet
of our soules.

SECT. 21.

*Good and bad must not bee mixt
together.*

MAny men there are who
haue libertie, in their
liues, & what may be the cause
of this but want of grace? some
againe there are who haue liber-
tie in their hands, and this is a
signe of theft, some also haue li-
bertie

bertie in their tongues, and this
betokens folly; and many again
there be, who haue libertie in
their mindes, and this warran-
teth their goodnesse, and no
man liueth truely at libertie, but
he that liueth godly, who so is
vertuous, who so is freed from
the bondage of sin; learne thou
then not onely to liue, but to
know how to liue, for the first of
these each beast doth couet, but
the latter becommeth a Christi-
an; seeke then to purifie thy
soule in the fountaine of grace;
thy soule and heart both must be
clefed, for such as the tree is such *Matth. 12.*
is the fruit; a good tree, saith
Christ, cannot bring forth bad
fruit, neither can a bad tree bring
forth good fruit: art thou a bad
man, and doth a good sentence
proceed from thy mouth, surely
thou disgracest the sentence, for

The Diuine Eccho

we knowe that thou art but a Crab-tree stocke, and therefore thy fruit must needs relish verie sower, art thou a good man, and doth bad words and come out of thy lippes? thou makest thy words not the better, but thy selfe the worse, thy filthy words are as fruite that is blited, this maketh men to curse the stocke though thou in thy selfe mayest come of the right kinde, in any case suffer not what is good to be mingled with what is naught for a bad word will sooner disgrace a good man, then a good man can grace what wee know to be bad, what is good may be flained with what is naught, before that which is naught may be made good.

Sect. 22.

SECT. 22.

*A Meditation on the losse of
Christ when hee was but twelue
yeares old.*

COmfort my soule oh Lord,
stretch forth thine hands
of compassion, and reach vnto
me euer lasting life, whose hands *Cant. 5.*
are as rings of Gold, set with the
crysolite, whose bellie like white
Iuorie couered with Saphirs;
whom *Mary* and *Ioseph* sought
sorrowing, but could not finde
him vntill the third day, they *Luke 24.*
sought my Lord in the Citie, and
in the Countrie, within the wals,
and without the wals, in Ierusa-
lem and abroad among his kins-
folkes, but could not finde him,
and they sorrowed the more for
that they lost their Sonne, when
as he was but twelue yeares old:

The Diuine Eccho,

*De omnibus inquit
Bernard :
Coniicere
vel opinari
aliquid li-
bet, affirma-
re autem
temere non
licet.
Mark 10*

O sweet childe, where wast?
where didst hide thy selfe? who
gaue thee house-roune? who
gaue thee meate and drink? who
pluckt off thy hozen and shun?
who made cleane thy coates?
what cōpany diddest thou vse?
whether in heauen or earth, or
in any house in the meane
time didst thou remaine? surely
thou wast in some secret place,
with some of thy yong and ten-
der yeares, teaching them the
secrets of the kingdome of hea-
uen, according to thine owne
words in the Gospell: suffer lit-
tle Children to come vnto mee,
and forbid them not, but what
was the cause my sweet Lord,
that thou haddest no compassi-
on on thy poore mother seeking
thee, grieuing for thee, sighing
and sobbing and powring out
whole streams of teares for losse
of

of thee ; And why *Mary* diddest thou seeke the child so earnestly whom thou knewest to be God directly ; diddest thou feare least that he was starued with hunger or vexed with cold, or least that he should be wronged by some Children playing in the streetes? what is not this hee who defendeth all men, who feedeth all things, who nourisheth all creatures liuing, who doth array and cloath the grasse of the field, which groweth now and anon is cast into the ouen, and makes them more glorious, then Solomon in all his royalties?

Mat. 6.

SECT. 23.

On the same.

WEe see here with what sighing and sobbing, with what lamenting, with how great sorrowing, grievuing and

D 4 groaning

Gen. 37. 30

groaning they sought the babe,
 and specially *Mary* his mother;
 and how great this was who is
 able to expresse every word she
 spoake was shut vp with a teare;
 teares made full stops yet were
 her wordes neuer fully ended, e-
 uerie line she vttered had a pa-
 renthesis with wringing and
 wrefling of the handes, and cry-
 ing as *Ruben* did, whē he sought
 his brother *Ioseph*, and could not
 finde him. The Childe is not
 heere, and I, whether shall I go?
 and *Mary* when she sought her
 sonne and could not finde him,
 cried likewise the childe is not
 heere, and I, whither shall I goe?
 the childe is not heere, oh the
 childe is not here, and I whither
 shall I goe? and wee therefore,
 who haue lost this childe *Ioseph*,
 this babe *Christ*, through sinne,
 must seeke him againe by repen-
 tance,

tance, with much grieuing and sorrowing as *Mary* did, if we cannot finde him in one prayer, we must goe vnto another, and neuer cease crying with *Rubin*, and I whither shall I goe?

SECT. 24.

On death, how it is our greatest friend

IT is the manner and fashion of men in this age, to salute those whome they meet, to salute and imbrace all their friends and acquaintance; yet is there one whome we dayly meet, and our greatest friend too, but we take no notice of him, death I meane who is our friend, yea and our chiefeſt friend, for by him wee paſſe ouer the ſeas of miſery, vnto the bleſſed land of reſt and true felicitie, we meet him daily, yet we thinke not on him, the

The Diuine Eccho,

Hieronimus

longer we liue the more inward
ly wee are acquainted together,
and the nearer wee come vnto
him: *quotidie morimur* saith one
father, & *quotidie commutamur*,
we die dayly and we are daily &
hourely changed, yet are our
soules immortall, and heereon
hangs the Christians ioy: death
then is such a friend that with-
out the which the godly cannot
liue, for it is *transitus* a passage
vnto life euerlasting, and there-
on do the Godly Meditate both
night and day; and without the
which the wicked must not liue,
it keepes downe their proude
hearts, it keepes them in awe, &
seruill feare, for if it were other-
wise, they would euen scorne
God to his face, and bid him do
what he durst doe; if the godlie
be desirousto liue, it is a token
that they are bent to doe some
good

Cicero.

with Heavenly Meditations.

good, but on the contrarie, if the wicked would liue it is to doe some mischief; yet in the end neither good nor bad can withstand death; some die at first, some at last, so that all die at length: death surely to the godly minded man is life, whose meditation is on diuine matters, and whose hope is the ioyes of heauen, none indeed doe feare death, saue those that haue committed so much iniquity, as after death deserueth damnation: for hell is reserued of old for the disobedient, but where are the godly, what saith thy soule *Dyogines*?

Esch. In case.

Sect. 25

The Divine Eccho,

SECT. 25.

On the suddennesse thereof and
uncertaintie.

THE world saith that a mer-
rie heart liues long, but I
say a ioyfull soule liues for euer,
it is not the death that destroy-
eth the soule but a bad life ;
therefore God hath hid the time
of our departure frō our eyes, be-
cause we should make hast to a-
mend, for if wee now knowing
how that death comes suddenly
are carelesse of Gods seruice,
what would wee doe if wee did
know it to bee delayed for some
long time : *Augustine* saith, *La-*
ter ultimus dies, ut obseruentur
omnes dies, our last day is not
knowne vnto vs, because wee
should still be so prepared, as if
the next day still following were
the appointed time of our de-
parture

August. in
libr. de
Scrip. Cbri-
stian.

parture, we see if a man loose a thing of any price, he will seeke for it soote after soote: yea and light a candle too, as the gospell speaketh, whereby he may bee assured not to ouerslip what hee lost. So we if we meane to finde heauen, must begge of God by earnest prayer, to illighten our feete with the lampe of his holy spirit, and so make conscience of all our waies, and examine euerie step, vntill wee haue found what we sought, a thing of great praise and prise: be sure then to step charily, for O man saith *Bernard*, it is certaine that thou must die, but vncertaine where, how or when. Because then that death doth looke for thee, in euerie place and at all times, doe thou then also if thou art wise, look for it euerie where too, and this me thinkes is the best way to

Luke 15. 8.

The Diuine Eccho.

to match subtile death. But men
in these daies who haue not this
knowledge, doe most shameful-
ly complaine vpon God for the
shortnesse of their liues, when as
they as short as it is, doe through
ryoting, surfeiting, drinking, and
bowling, and through malice &
murders, make it more short
both in themselues, and also in
others, yet mee thinkes if men
would duely consider, of what
molde they are made, they
wold not be so carelesse of their
soules health, and of Gods ser-
uice, one sillie flea in the night
will soone breake their sleepe,
one small pricke with a thorn or
pin, will euen force teares to is-
sue from their eyes: if thy body
were brasse or Steele, then O
man thou mightest haue some
cause to tryumph and glorie in
thy selfe, thou mightest haue
some

with Heauenly Meditations.

some cause to think thy selfe able to resist all misfortune, and to withstand all putrification, but marke I pray thee the frailtie of thy flesh, which if it lie in the graue but onely three or foure daies, thy dearest friend that thou leauest behinde thee, will not be able by reason of the noysome smell of thy dead carkasse to come neere it, or yet once indure the sight thereof: Remember now that thou art but dust and wormes meate, and beare therefore about thee the Anatomie of thy faults, search into the botome of euery particuler sin, and goe into the house of fasting and not into the house of feasting, for where sorrowing for sinnes and sadnesse is, there is the heart of wisemen, but where mirth is, there is the heart of fooles.

The Divine Eccho

S E C T. 26.

The frailtie of our bodies.

MAny times haue I thought with my selfe, how that it may one day so come to passe, that this earthly bodie of ours, now pampered vp, & kept from the winde and weather, now honoured & much respected, may one day serue to make vp a mud-wall: for a time may happen, when some building may bee made neare vnto the graue (bee it neuer so gay and sumptuous) and that they might digge for some earth out of the same to make mortar for a wall, and so shall thy seely bodie, being now changed into earth, become afterwards an earthen wall: although it be at this present, the most noble body (and most delicately

*Omnes morimur et sicut aqua labimur, in terram.
Eccl.*

with heavenly Meditations.

licately cherished) of all bodies in the world; and how many bodies of Kings and Emperours (I wonder) haue come already to these promotions.

Eccho Ocyons.

SECT. 27.

On the same.

OThe basenesse and beaftlinesse of the bodie, when as the soule is departed out of it, and O the continuall moouing and waſting of our life, and haſting vnto this baſenes; what minute of an houre paſſeth but that we go one ſtep forward towards our death? what other thing thinke ye is the moouing of the Heauens, but as it were a very ſwift wheele, which is continually ſpinning and winding

The Diuine Eccho

Iob. 9. 25.

ding vp our liues , for like as a
rolle of wooll, saith one father,
is spunne vpon a wheele, of the
which, at euerie turning about,
some part is wound vp , at the
first turne a little, at the second a
little more, and so forth at eue-
rie turne vntill all be ended: so
doth the wheele of the heauens
continually spinne and winde vp
our life, in that at euerie turning
round that it maketh a peece of
our life is spunne and wound vp;
and therefore holy *Iob* saith, that
his daies were more swift then
one that rideth in poste: for hee
that rideth in post, though his
message requireth neuer so
much haste, yet sometimes ne-
cessitie causeth him to stay: but
our life neuer staieth, neither wil
it giue vs so much libertie, as the
space of one houre of rest.

SECT. 28.

*Why God will not haue vs to haue
knowledge of things to come.*

IN this, as in all other things
the wisdom of God is infi-
nite, who will not haue, nor yet
suffer men to haue knowledge
of future things, of things to
come, for if they had a prescience
or foreknowledge of their pros-
peritie they would bee careles
and negligent toward God their
maker, and againe vnderstan-
ding of their aduersitie, they
would be senseles, as a male-fac-
tor, who commonly is halfe
dead, so soone as the rope is cast
about his necke; man therefore
hath only knowledge of things
present and past, of things pre-
sent for that he may at all times
be-

The Divine Ecceho

James.

behold the workes of God and presently betake himselfe vnto a new and holy life, vnto heauenly meditations; oft past, for that he may giue God glory for his good deedes, seeing that euery good & perfect gift cometh from aboue, and be sorie for his bad, his corrupt and euill life.

SECT. 29.

What a good conscience is, and the praise thereof.

THe best way for a man, to promise his soule euerlasting life, after death, is to make much of a good conscience while he liues; surely the wisest of kings, king *Solomon* had thoroughly tasted the delicacie of this daintie dish, in that he calleth it
a con-

with Heauenly Meditations.

a continuall feast, a meat wherewith he could neuer be gluttet: by it the innocent smileth, before the furiousnes of the feareful iudge, when as in the meane space, the guiltie by inward gripings discouereth his offence, though all men seeme to winke at it, nay before he be suspected of any: It is a bad conscience that pursues his master at the heeles, and knoweth how to take vengeance in due time, hee will not cease to post after him, vntill hee hath pind him to the bar, for let him be girded about with Iron, garded with souldiers, attended on by counsellors, shut vp with wals of brasse, in strong holds and castles, yet will he be in a woefull case, in a perplexed misery, seeing that there is no salue for a sicke conscience; surely it is like vnto those mice which deuoured

Prou. 15.

13. & 17.

22.

The Diuine Eccho

*Munster in
Cosmo,*

deuoured one *Hatto* a merciles
bishop of Germanie, for if hee
saile out vpon the seas, it will
swimme after the ship, yea and
be readie to drowne the puppe,
if he place himselfe in the center
of a fierie circle, it will leape o-
uer vnto him, if hee ascend vp
vnto the top of a castle it will
climbe vp vnto him by the wals,
if hee descend downe into the
earth, it will dig him vp againe,
if he sleepe he shall haue feare
for his bedfellow, if he awaketh
& walketh abroad, he shal haue
care for his companion, and al-
waies the sting of conscience for
his torment, there is no way to
preuent it but by death, and this
also is vncertaine, which maketh
it the more grieuous, for ey-
ther hee shall bee presently hea-
led or more grieuously hated.

SECT.

SECT. 30.

*We must make speed to a-
mend.*

THerefore when thou goest
from home ponder with
thy selfe, what thou wilt doe
abroade, and when thou retur-
nest home, call to minde what
thou hast done there, when thou
arise in the morning, determin
to passe the day following, as if
at night they bed should be thy
grauic, and when thou lye
downe so commit & commend
thy spirit to God the father that
thou mayest arise with his sonne
Christ, then care not so much
for the health and welfare of thy
body, that thereby thou mayest
haue a long life heare on earth,
as for the safety of the soule, how
thou mayest liue for euer. Me
thinkes

The Diuine Eccho

thinks I see time fit laughing,
and why? for that she runneth
swiftly, and mocketh men for
their slownesse, for slacking their
dutie towards God: our pro-
uerbe is, hee that is before hand
need not run, be not thou slow
then in thy repentance; behold
thy face in Gods Bible, that
cleare looking-glasse & if thou
appearest faire and beautifull do
such things as becom thy beautie,
but if thou seemest fowle,
full of spots and ilfauoured, then
study to attaine vnto that de-
cencie or comelineffe which thy
face lacketh; labour diligently to
correct those deformed blemi-
shes that are seene in thee.

SECT. 31.

On flatterers and dissemblers.

WE ought to beware of those praises which proceed out of the mouthes of wicked men, when as their hearts are most insyncere and dissembling: for we our selues know this, that when we would kill a sow, we vse to clay-pole with her, we scratch and tickle her sides and throat, and this causeth her to lie downe, so that we thereby doe with her what we list; such mens throats doth Gods prophet liken vnto open sepulcres, for that they are very glorious without, but very loathsome within, for many of these vnder the shew of a steadfast friend cloke the malice of a

*Senec. de
Dol. princ.*

Rom. 3. 13.

E mortall

mortall foe, the typ of the tongue soundeth not alwayes the depth of the heart; It is better then, I thinke, to fall among a sort of rauens, then amongst flattering companions, in that the rauens neuer eate a man vntill hee be dead, but these Sycophants, will not spare to deuour him, euen while he is aliue, well then, they may seeme gold, tho they be but Indian brasse; and what thinkest thou, my soule, they may proue, when as the depth of their hearts shall bee sounded, though now they sound more shrill then the purest Latin.

*Arist. de
the morab.*

Ecch. Tinne.

Sect. 32

SECT. 32.

On the same.

THE Chamelion changeth the colour of his skinne into the colour of its obieſt, and this is the cauſe why they are ſo ſeldome caught, or yet eſpied, for run they on the graſſe they ſeem greene, run they on the lately plowed ground they appeare like a mole-hill, runne they on chalkie ground, they ſeeme white, nay runne they on what ground they will, they ſeeme that whereon they runne; then let flatterers be like Camelions, who are drunkards with the drunkard, ſwearers with the ſwearer, Atheiſts with the Atheiſt, Papiſts with the Papiſts, and yet good Chriſtian Prote-

The Divine Echo

plants with the truly religious
Protestant; these base abiectes
are apt for all obiects, capable of
all colours, they cloke hate vn-
der the habit of holinesse, craft
puts on him the attire of policie,
malice the shape of courage,
rashnes the title of valour, and
superstition the zealous appea-
rance of religion, thus abhomi-
nable vices walke along the
streets masked in the habit of
vertues, and faire complexions
haue oftentimes filthie condi-
tions; alas poore tel-troth, alas
poore trueth, how art thou be-
set with secret enemies, none
(some say) tels trueth, but either
children or fooles, well then be
thou a child in the kingdome of
heauen, be thou a foole in the
wisdome of this world; alas
poore truth what will become
of thee? thou art a vertue indeed,
but

Mat. 7. 6.

2. Cor. 1. 20.

but yet not guarded with any
one friend, nor regarded of any,
for what alacke, saith my soule,
that these hypocrites do in their
hearts, whenas they seeme to
loue her, and thus outwardly to
seigne and flatter?

Eccb. Hate her.

SECT. 33.

On the same.

THe world now is come to
such a passe, that euery me-
chanicall fellow, that euery
traff-man hath his wordes of
Arte, his fine painted speeches,
gards of eloquence, braue illu-
sions and a thousand more lip-
trickes only to nyme, cosen, and
deceiue; his words shall bee
smooth yet not plaine, to draw
on their false purposes, therfore
seeing that their speeches are

E 3 onely

The Divine Eccho,

onely feined words of Arte, we wil exclude them out of the true predicament of substance; what should a man say to such dissemblers, such catiffe counterfeits, whenas they shal vse the words of a good Christian, by answering in trueth, yes verely, in very deed it cost me so much; or it is so, whenas if the trueth were knowen, a lye were manifest; helpe me then good Eccho, second me O my soule, and tel me how thou wouldest answer such a one, whenas hee should most falsely, and most shamefully protest, and say most impudently, it cost mee so much, or it is so in very deede its so truely,

Eccho. You lie.

Sect. 34.

SECT. 34.

*The reward of a lyar with a sound
terror for the hypocrite.*

INdeed as I remember, one
Philosopher saith, that a man
cannot better reward a lyar then
in not beleeuing what hee spea-
keth, yet *De virtute loqui mini-
mum est, virtutibus uti, hic labor
hoc opus est*, It is a very easie mat-
ter to speake well, but a very
difficult thing to doe well; thrise
happie then are they, (let the
world esteeme them as it list)
whose liues are corespondent to
their lines, and whose workes
answere their words, but these
halfe-faced Christians, these dis-
sembling Neuters, are most
loathsome and abominable in
the Church of God, *Paul* tels

The Diuine Eccho

Psal. 2. 4.

vs, that God is not mocked, let them take heed then, for surely if they make a iest and laughing stocke, of his seruice, the Lord will pay them home, the Lord will laugh them also to skorne and haue them in euerlasting derision; hee will recompence all their deeds, and with what measure they meat vnto him, euen with the same will he meat vnto them againe, yea it shalbe pressed downe and runne ouer.

SECT. 35.

*Mans neglect in Gods seruice is
seuerely punished.*

IF God would not haue man
to haue serued him in true ho-
lineffe, he would not haue made
him in his owne image, but ra-
ther in the shape and forme of a
toad,

toad, of a snake, or of some other monstrous creature; and surely he is not serued of vs as he requireth, he would haue our lusty daies, to be vsed to his glorie, but we put ouer our old and withered age to adore and magnifie him; when me thinkes our youthfull daies are fittest, and our old yeeres most vnapt; the wine that is first drawn out of the hogshhead we see is pure and fresh, but at length nothing els comes forth but grouns & dregs, thus the world drawes out the best of our dayes and we reserue the scurffe and garbage for the Lord; and why are our youthfull dayes best? for that it is vncertaine whither wee shall liue to be old or no; and for that then our mindes are most tractable vnto goodnes; againe if it seeme hard vnto vs in our youthfull

*Senec. Epi.
109.*

The Diuine Eccho,

dayes, to betake our se'ues vnto Gods seruice, then to fast and pray, then to curbe in their rebellious appetites, how shall wee doe it in our olde doting yeeres, when as our bodies shall haue more need of cherishing then of chastening, more neede of feasts then of fasts; if we find it vnpleasant now to grub vp the root of sinne after two or three yeeres groth, how more hard and vnpleasant will it bee for vs, when twentie yeers more shall be adioyned vnto them: Is it not a part of folly in that man who shall lead a score of lustie horses in his hand, and ride himselfe on some poore, thinne, and earinous iade, scarce able to vp-hold her selfe, and yet suffer all those strong ones to go emptie, and surely no lesse foolish and vnreasonable is hee who passeth
ouer

with Heauenly Meditations.

ouer idly the lustie time of his life, and reserueth all the labour for feeble old age; yet this is the course and custome alinost of all sorts of people, to desire companie, for to passe the time away, when as there is nothing so sure as this, that is, how that wee must all answere for euerie moment of time which is vainly past, & what (saith Gods book) my soule is reserued for him, who spends his daies idley, and doth not passe his time well?

Ecch. Hell.

SECT. 36.

*A meditation on Christs miracle,
which he wrought in Cana of
Galiley.*

O Mercifull Lord and Saviour, vphold me that I fall not, whose legges are as pillars
of

The Diuine Echo

Cant. 5.

Iohn. 2.

of marble set vpon sockets of
fine gold, whose countenance is
as Lebanon, excellent as the
Cedars, the first miracle which
thou wroughtest was at a mar-
riage in Cana of Galile, when
thou there diddest turne sixe
stone pots filled vp to the brim
with vvater into vvine, when
the wine failed; so vvotke in my
heart, O Lord, that all my vweak
and vvaterish prayers, vvherein
is no strength or force, may by
thy holy spirit be tourned into
such as may pearse the cloudes,
and that the strong sauour ther-
of may ascend vp into thy no-
strils, and be a swete smelling
sacrifice vnto thee, O thou my
strength and my redeemer. And
as Lord thou diddest keepe the
best vvine vntill the last, so grant
that vve likewise vvaxe better
and better. O that vve grow vp
from

with heavenly Meditations.

from grace to grace, and not wax worse and worse, that wee liue not more ciuill and sober in our tender yeares then in our old age : that wee keepe not the worst of our seruice vntill the last, but still couet to please thee euerie day better and better, euen from the day of our Birth, vnto the houre of death.

SECT. 37.

To be content.

I See that the Diuell doth still follow his old trade of iuggling, he hath cast a glozing figure to dazel our eyes, and with hay-pas and repas he hath deceiued vs all, for hee is not a stout and valiant man who striketh first, but rather he who when he is strooke, striketh not againe, & takes

The Diuine Eccho.

takes all blowes patiently, vntill
iust occasion of reuenge shall be
offered him : Hee is not a wise-
man, whose mouth is filled with
prittle prattle, who rowles out
reproachfull quips and iests, but
rather hee who loueth silence,
that pythy-pythigoricall and
excellent institution, and hee is
not a rich and wealtie man,
whose trunks are filled with
golde, whose grounds are stuf-
t vp with cattell, whose lands are
laden with corne (except he bee
therewith content) but rather
he who liues all the weeke con-
tentedly (through inuere pouer-
tie) with a messe of water-gruel:

Pro. 15. 17. a dinner of greene hearbs saith
Salomon with content, is better
then a stalled Oxe, what shall
riches profit a man? nothing, for
therein hangs couetousnesse,
which is *Insatiabilis cupido*, an

August. in
3. lib. de lib.
Arbit.

vn-

with heauenly Meditations.

vn-
quenchable lusting or an vn-
quenchable thirsting after riches.
If this be so the amongst al other
men, I folie wonder at the coue-
tous: yet not because they bee
couetus, not because they me be
but because they be monsters
and why monsters? for that they
haue more then euer nature
gaue them. I see then that the
Diuell will helpe nature at a
pinch, yea, and pinch nature at
a helpe too, if at one time hee
strokes thin head, be sure at some
other time hee will strike thy
backe; what though hee seemes
to play with thee now, be bolde
hee will pay thee home anon.

Sect. 38

The couetousnesse of this age.

VEE all play the Arithmeticians, wee vse to set down the figure of one with three naughts, and that say wee stands for a thousand: if we doe one good deede with three bad nay with an hundred bad, wee thinke we haue done a thousand good deeds, and that wee haue deserued heauen with our good workes. The couetous mans nature is such, that when as God doth cast them downe a blessing from heauen, they swallow it downe with open chaps, without taking any delight or pleasure at all therewith: and are as ready like greedie dogges to receiue a second morsell, as if they had left the former: Let me then
giue

*Seneca E.
p. 73.*

giue them a little councell by
the way, that is to tell them this,
that he that eateth and drinketh
too much, and therewith surfeits
sends to the Physitions with all
speed, asking them what disease
it is, what griefe it is, and howe
the paine may be mittigated, the
Physition presently returneth
backward, and bids them vomit,
telling him that hee shall finde
that to be the best, and withall a
verie present remedy : and what
would not the Physitian of the
soule thinke yee, in like manner
giue the same Councell, vnto
that man who is sicke with co-
uetousnesse, by bidding him cast
vp, & cast vpon the waters that *Eccle. II. 2.*
money wherewith he did surfeit
and rake his sicknesse.

Eccle.

Yes.

The Divine Eccho

S E C T. 39.

*The reward of the con-
tious.*

SVch men little regard to
shorten their liues, so that
they may augment their riches,
but me thinks goods purchas'd
with an euill name are great
losse, truely they are the bait of
fin, and the snare of the soule :
vnder these golden pilles is hid
moste deadlye poyson, though
they perceiue it not . A-
gaine, such men as these are
good for no man, and worse
friendsto themselves; and why?
for that in stealing from others,
they robb themselves, nay their
owne soules of eternall happi-
nesse.

Sect. 40

S E C T. 40.

The miserable estate of misers.

Oftentimes haue I seene a man wanting money, yet neuer saw I money destitute of a master, surely wee may not argue with the will of G O D, for golde serueth sometimes to raise a man vp to honour, and again sometimes to sinke down his soule in the bottomlesse pit of hell; for if it may be lawfull, a little while to set Gods decree aside, then according vnto mans reason riches are ill bestowed vpon a couetous minded man; let him be a cold he is neuer the warmer cloathed, if he be hungrie he is neither the better fed, if he be harbourlesse he is neyther the better lodged, nor yet

The Diuine Echo.

yet in any shew the more wealthier for them ; what then though thou hast much land and many Lordships, yet we cannot say that thou hast riches, no more then wee can say this man hath an ague, for truly as the feuer is said to hold and rule that man, who is therewith sicke, so are riches saide to gouerne that man that possesseth them, riches hath him, he hath not them : he is still a Subiect slaue to their becke.

SECT. 41

The little respect that worldly gluttons haue to learning in these daies.

THUS I see againe, that wee are al of vs welwillers to Arithmetike, in that we all desire
to

to learne the golden number, or rather I thinke to number gold, but I tell you, that before wee come to heare this rule perfect we must first learne Substraction and Diuision as wel as Addition and Multiplication, for without them we cannot wel handle any question, and especially this one which our Maister Christ Iesus shall propound vnto vs saying, *Oughtest not thou also to haue had pittie on thy fellowe, euen as I had pittie on thee?* But alas thogh wee bee expert and excellent in the latter two rules, yet in the former we are very dunces, for say now a poore man neuer so well beautified vvith good qualities and learning, commeth vnto a gluttonous Diues gate, hee shall finde it shut, hee may knocke often though no man answere, yet perhaps the dogs may

Mat. 18. 33

Luke 16.

The Diuine Echo,

may faine vpon him and licke
his sores, & bewaile his sorrows
when as if *Dines* himselfe vvere
there, he would churlishly aske
what art? vwhat wouldest thou
haue? and if then t his poore man
should answere crums, and that
he is a poor Philosopher, a wel-
willer to learning, then would
hee deride and laugh him to
scorne and crie *Ipse licet venias
musis comitatus Homere, cum ni-
hil attuleris ibis &c.* A lacke
poore Homer, alacke poore di-
stressed soule, most inhuman and
vnnatural are men in these daies
when as they are seruants, nay,
bondslaues ynto filthie durt and
dung, for so the Apostle *Paul*
thinkes, and they are vnsauerie
and most loathsom dunghils, as
I thinke, whereupon the earths
garbage is cast. Tell mee then
plainely O my soule what re-
ward

Phil. 3. 8.

ward or dignitie, what loue
amitie can hee finde there;
or what is it else tell me in one
word, that he doth purchase at
each curmuggins gate?

Ecch. Hate.

SECT. 42.

*A comfort learning in that be-
halfe.*

THerefore seeing that enuy
alway associates vertue,
enuied shall bee the hauen,
wherein wee will ariue at ease
and land at pleasure al their slan-
derous mockes and reproa-
ches, reproaches and mockes
in this kinde are not so
much as sparkels to the one,
but coales to the other, for
though they doe ill in mocking
vs, we may doe well in laughing
them

The Divine Eccho

AR. 9. 5. them to scorne, and though they onely thinke Schollers to be but fooles, Schollers yet know them to be but asses, their daies, nay, their yeares haue beene long in this land, so that now they wink and kicke against their keepers, against their Pastors and Preachers, although it bee hard for them to kicke against the prieks: what haue I spoke truth my soule? yet me thinkes that they should not for shame despise an Artifi or a Scholler, surely they will bid such a one welcome, what will they not? tell mee then what they will say to one that is skilfull in each Art and Science.

Eccho.

Hence.

SECT. 43.

Worth is respected before worthinesse now adaies.

IN deed for Schollers to speak 1. Cor. 1. 20.
and 3. 18.
Matth. 7. 6.
learnedly vnto such as are ignorant and illiterate, though neuer so much worldly wise, is to cast pearles amongst swine, and for Preachers to instruct those who regard it not, is to giue holy things vnto dogs. What hence with learning, what hence with liberall Arts and Sciences, why then belike they respect naught but money: I hope, my soule, they will doe somewhat vpon fauour, more then for lucre, tell me, for suppose a friend of myne do want a liuing (what saith my soule vnto him) shall not hee by fauour or friendship come by it?

Ecch. Buy it.

F

SECT. 44.

SECT. 44.

What the conetous most of all desire.

ALas poore Philosopher,
vvhhat cannot thy pouertie
moue them to pittie thee? no;
nor yet thy complaints; no, me
thinks then, that thy learning
should much moue them: no,
no; must the scholler buy his li-
uing? alas, haue they no respect
of him, if hee be poore and in
miserie, tell the world then, O
my soule, what these greedie
men of the world most desire,
for what they holde vp their
hand, and still cry most vnsatia-
bly, come, come againe, come
again.

Ecch. Gaine.

Sect. 43.

SECT. 45.

*God rewards the liberall giuer to
the poore.*

HE then who intends to
giue, must not be dismay-
ed for the losse of one benefit,
but rather let him be like the Ar-
cher, who when he hath lost one
arrow, sendeth forth another to
finde the former, but if this se-
cond will not preuaile, he sen-
deth forth a third, & still shoo-
teth on, vntill at length finding
what hee sought, retourneth
home with ioy; One good turne
will not returne so soone into
our bosome as we expect; One
good turne, one benefite must
bring in another, and therefore
if wee cast our bread vpon the
waters with *Solomon*, wee shall

2. Cor. 5.

find it at length cast vp vpon the shore with him, where euery man shall haue his share, according to his workes in this life whether they be good or euill; if good he shall finde them increased, his bread shall be swollen thrice as bigge, as it was when it was first cast on, when a cup of cold water shall not loose his reward, this then is the best vsurie of all.

SECT. 46.

The prayse of liberalitie.

VErily I haue thought with my selfe oftentimes, that man hath beene far worse then the bruite beast or sencelesse creature, for the moone giueth that light vnto the world, which she receiueth of the Sunne: yet men
will

will not bestowe part of those blessings receiued of God, vnto the benefit of their poore distressed brethren: But alas they consider not, that the deeds of the liberall doe more profit the giuer then benefit the receiuer: he that receiueh, receiueh on-ly a temporall benefit, when as he that giueh, receiueh for his gift an eternall blessing, to doe good vnto poore men is a three-fold sacrifice, the first to God, the second to the man impouerished, and the last and greatest vnto himselfe, nay vnto his own soule, if done with a true & sincere affection of the heart, and not meritoriously.

The Diuine Eccho

SECT. 47.

*On the same, with a meditation
on the words of Christ where he
saith, It is easier for a cable
rope to goe, &c.*

O Vr Sauour Christ saith,
that it is easier for a cable
rope to goe through the eye of
a needle then for a rich man to
enter into the kingdome of hea-
uen: yet let no rich man dispaire,
for a cable may easily goe tho-
row the eye of a needle, but then
thus it must be worked, this rope
must bee vnplatted, vntwisted
and deuided, and thread must be
drawen after thread, vntill at
length the whole rope bee
brought through, so likewise
the rich man must diuide his sub-
stance, and giue it to the
poore,

poore, he must cast here a penny
and there a pennie, here a piece
of bread, and there a piece of
bread, here a loafe vpon this
water and there a loafe vpon
that water; for surely there is no
vertue better then liberalitie,
vnto the setting forth of Gods
glorie, and vnto the purchasing
of good will among all men;
praise and renowne doe alwaies
abide in the porch of a cheereful
giuer: here the oppressed is
comforted; here the sicke is suc-
coured, here the wounded is
salued, here the hungry is fed;
nay, in general tell me my soule,
how is hee here dealt withall,
that is any way pained or dis-
eased?

Ecch. Eased.

SECT. 48.

We cannot serue God and riches.

Matt. 6. 24. IF wee cannot serue two masters, that are of a contrary nature and essence, then surely we cannot serue God & Mammon, God and riches; and know we not that, *Omne graue tendit deorsum*, euey heauie bodie tendeth and bendeth downward, downward I meane to the center of the earth? then surely if we intend to arise with Christ, and not bee hindred in our aspiring vpward, we must cast off from our hearts the loue of those earthly bodies, those lumpish earthie things; and mortifie our members which are on the earth, which hold and keepe vs from the true and liuely worshipping

Arist.

Collos. 3. 4. 5

shipping of God. God in the beginning made vs sound and free, putting nothing before our eyes, which might intice vs vnto couetousnesse, he put gold and siluer vnder our feet, because we should loath, kicke it and tread vpon it, he put Iron amongst it, because we should know that it breeds discord, dissention and discontent; who then would thinke that man should find it out, that man should find out his owne destruction, yea and goe so farre, and seeke narrowly for it in the earth, and thereon set his whole delight, when as he knowes not how soone he shall depart from it, or it bee tooke from him, and seeing that *Os homini sublime dedit &c.* he made mans face to looke vp towards heauen, and only to haue his eyes fixed on celestial things.

The Divine Eccho

SECT. 49.

We must leave all behind vs.

ME thinks I see here an vchin or an hedgehog vnder a crab tree, rowling his back full of crabs, and yet is not therewith contented, but for couetousnesse sake taketh one in his mouth too: but now againe he thinkes, seeing him running into his hole, wipes them all off, and carrieth only one with him, and that is in his mouth, I meane, one poore and naked soule: Naked saith *Iob*, came I out of my mothers wombe, and naked shall I returne againe, what foolish asses then are they, that will gaule their soules with the cariage of treasures, when as in the end of their iourney, it shall bee taken

with Heavenly Meditations.

taken from them, & they themselves turned off into that colde stable where is nothing els but gnashing of teeth, nothing shall be left behind with them there, but their gald backs, their wounded conscience which their heauie packes of gold and siluer haue made, many yeeres before, being carried about with them, without euer any vnloading of them, and resting or refreshing of their brused soules, and what my soule is not this a great part of follies and of foolish madnes?

Ecch. Yes.

SECT. 50.

*A meditation on Christs cleansing
of the leper.*

O Pittifull Christ, O sweet
Saviour, whose cheekes *cant. 52*
are

The Diuine Eccho,

Matth. 8.

are as a bed of spices, & as sweet flowers, whose lips are like lillies dropping downe pure mirrhe, hee scorned not to take vpon him our infirmities and to beare our sicknesses, he gaue sight to the blind, limbs to the lame, and cleanness to the leper, hee loathed not to put forth his hand, for to touch his leprosie, and to tell him, I will, be thou cleane: the Law, my Lord, forbids any one to touch the vncleane, why diddest thou then? O: but thou wast aboue the law, thou madest the Law, therefore it was in thine owne power to obey it, or not: he touched not the leper for that hee could not without touching make him cleane, but because wee faithlesse soules should see, that he was not subject to the Law: and that hee did not feare the contagion as mortall.

with heavenly Meditations.

mortall men doe, and that hee
could not be stained there-with,
who healed others, he touched
the Leaper, that thereby hee
might teach vs humilitie, and
compassion not despise any, not
to abhorre any, and not to hold
any as contemptible for any dis-
ease of their bodies: My sweete
Lord when the Leapers cryed if
thou wilt thou canst make mee
cleane, how ready wast thou to
answere him, I will, bee thou
cleane; he returned him an an-
swere, before he had halfe vtter-
ed his sorrowfull request; thou
canst make me cleane, he answered
him like an Eccho, bee thou
cleane, I will be thou clean, thou
beleuest wel, and therefore wel
thou shalt be clensed, thou put-
test no doubt in thy beleefe; and
I will make no delay to heale
thee: thou sayest vnto mee, if
thou

The Diuine Eccho

thou wilt, behold I wil, thou say-
est thou canst make me cleane, I
say to thee bee thou cleane: Oh
heavenly answere, an answere
of admirable clemency, an an-
swere of wonderfull pittie, and
no lesse then of diuine vertue &
mercie; that hee that was pure,
the fountaine of all purenesse,
may puritie it selfe, should thus
touch the vncleane, that hee
which was omnipotent should
thus touch the weake and impo-
tent.

SECT. 51.

*Another on the clensing of the
ten Leapers, and of their un-
thankfulnessse.*

Luk 17. 17

A Gaine we may read in the
Gospel by saint Luke, how
that he healed tenne other Lea-
pers

with heauenly Meditations.

pers, whereof nine of them were
as vnthankful for their clensing
as wee poore leproous soules are
for any benefit that wee receiue
at his hands, which made our
Saviour Christ say thus, there
are ten clensed, but where are
the nine? there are none found
that returned to giue God
praise, saue onely this straunger,
giue mee leaue a little therfore
to chide these nine for their vn-
thankfulnessse, that so chiding
them, we our selues maybe asha-
med of our owne ingratitude. O
vnthankfull Leapers, I tell you
that before you came to Christ,
ye had a couering vppon your
lips, but now it being put away,
and hauing free libertie to speak
me thinkes you should returne
backe and glorifie the name of
God; before you came to Christ
you were separated from the
company

*Leuit. 13. 2.
3. 45. 46.*

The Diuine Eccho

companie of all men, but now
hauiing authoritie to goe where
you list, why do you not now go
and fall downe at his feete, and
giue him thanks with that one
Samaritan: and before you came
to Christ, you were openly pro-
claimed vncleane, you were vn-
cleane, but now being clesed
me thinkes you should sing holy
holy, holy, with a pure, cleane,
and sanctified soule; O yee vn-
thankfull Leapers, had yee but
mollified hearts to conceiue,
how great your miserie was be-
fore you came vnto him, how
great his mercie was towards
you, and now how great your
ingratitude is towards him, in
not giuing him thanks for his
clesing of your most vglie and
filthie bodies, it would cause e-
uen fountains of teares to runne
downe your cheekes, O yee vn-
thank-

thankfull Leapers, had ye loued
God in the third degree as yee
loued Sathan, then should hee
haue had three of your hearts,
whereas he had but one, and had
you loued God but as well as
you loued Sathan, then should
he haue had five of your hearts,
againc, had ye but gone to par-
ting of stakes betwixt God and
the Diuell, hee should haue had
halfe of them, halfe of them must
needes haue fallen to his share;
& lastly had you considered your
dutie towards him, and had don
equitie and iustice with him then
should he haue had all, all ten of
them, but now it seemes to me,
me thinke, so, that you make a
iest of Gods word, as many of
vs in these daies doe, and that
because in the law he comman-
deth to haue the tenth of all
fruits offered vnto him; there-
fore

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fore belike you giue him now
the tenth heart too; a tything
heart, and keepe nine for your
owne vse, and for whome you
list; thus my sweet Lord we still
gibe at thee and thy word; I
pray God then once more that
we be not de ceiued for I know
that thou wilt not be mocked.

SECT. 24.

On the lawlesse tongue.

HEe that clippeth the coyne
of his Prince maketh it
lighter to be weighed, but neuer
the worse to be touched, and he
that by slaunderous reproaches
seemes to impaire the credit of
his friend; may make him ligh-
ter among the common sort;
but nothing at all hurteth his
good name with the wise, who
trie

trie al golde by the touch-stone:
for though slanders may blemish
truth for a time, yet be sure that
truth will discouer slaunders at
length: and what is the instru-
ment that effecteth this, but the
tongue? and what if it be the in-
strument of all vanitie and vil-
lany, yet is it neuer punished
though it offend neuer so highly:
and therefore saith *David* spea- *Psal. 12. 4.*
king of the vngodly, with our
tongues will wee preuaile, our
tongues are our owne, and who
is Lord ouer vs? O lawlesse
tongue, thou still escapest when
as the Innocent and harmelesse
hands, the feet, eares and necke
for thee and thine offences are
punished, tormented and tortu-
red.

SECT. 53.

Enuie striketh at others but woundeth himselfe.

Horat.

MEthinkes I see an Archer in the world who hath a quiver full of poysoning shaftes, he shooteth at others, and woundeth himselfe, and this is hee who maketh himselfe vicious with other mens vertue, he sorroweth with other mens plentie, for this is he, who *Alterius rebus macrescit opimis*. The custome of this age is eyther to enuy or to mocke, he that is wise, vertuous and godly is enuied, hee that is foolish, vndiscreet and vicious, is laught at, but of these two it is better for thee, therefore choole rather to bee enuied for thy knowledge then to be laught at
for

with Heauenly Meditations.

for thine ignorance, and if it bee
so that thou art enuied, enuy not
again, least that thou enuying
him and he enuying thee, God
is angry with you both; and if
thou art likewise cursed curse
not again, least that thou cur-
sing him and hee cursing thee,
God curse both and blesse nei-
ther.

*psal. 109.
16. & 27.*

SECT. 54.

*The malicious scoffings of these
times.*

SVch is the scoffing malice
of these daies, that when
men execute their officethrough-
ly; why then forsooth they bee
verie officious, if they be zelous
& deuout, they are thought pure
and precise, if liberall and doe
good deeds, then be they popish,
so

Luke 1.15

Mat. II. 18
19.

so that the vertuously minded man hath naught else giuen him heere among vs, but some ridiculous nickname, and surely it was euen so in our Sauours time, for *Iohn* came neither eating nor drinking and they the vulgar sort said that he had a diuell, and the sonne of man came eating and drinking both, and they said behold a glutton and a wine-bibber, a friend vnto publicans and sinners. Many there are that delight in this deriding and laughing at their neighbors: indeed to play the scoffing foole well, is a signe of some witte, but small wisdom, though some bee of opinion, that hee which plaies the fooles part, is the wisest of all the company; yet my minde is not so: for I know this that whosoever is maintained by one man to disgrace another,
is

is a seruill foole, he is a foole and
a slaue too, but where dwel these
carping wormes, one can hardly
finde them, tell mee thou my *10.3.19.20*
soule, what places they inhabite
most, that are such reproachfull
scorners.

Ecch.

Corners.

SECT. 55

*How the malicious Papists inuent
mischiefe and practise it.*

I Ndeed he that doth euil, hateth
the light, least that his deedes
should be reproofed, and a pat-
terne of this hiddē malice haue
I espyed in those butcherlike-
rebels, who thought with them-
selues, and the diuell, not onely
to take vp with their base and
vulgar pawnes, our Knights, our
Bishops, and our most gracious
queene,

The Diuine Eccho.

*Arist. in
meta.
Psal.*

Queene, but also to giue our
great, our wise and moste religi-
ous king, an ineuitable checke-
mate, but God that *Ens entium*,
to our great comforts, hath took
downe their edge, the snare is
broken, and wee are deliuered.
But alas my soule, what woul-
dest haue cried stil vnto Englād,
if they had obtained their diue-
lish plot at the house of Parla-
ment.

Eccho. *Lament.*

SECT. 56.

*All treason in time will be disco-
uered.*

V Hatsoever villany the
heart doeth thinke,
in processe of time, the worm of
conscience will bewray, wee see
that sparkles raked vp in cin-
ders

ders, will at last begin to glow
and manifest flame; and treche-
rie hid in silence, and obscured
for a time, will at length breath
forth, and cry for reuenge, then
if the bead of my bow be placed
aright, I wil a little leuel at those
who dwell in Pater noster row;
First, me thinks that their religi-
on is most impure, and this may
seeme at the first glance to bee
the reason thereof; for that they
liue neerer the AEquinoctiall
line then the North pole; they
haue more heat then cold, and
this causeth their rebellion to be
flie-blowne, by Belzebub the
prince of flyes, for tell me what
these rebellious foules doe, in e-
uery word for the most part that
they doe vrter?

Ecch. Erre.

G Sect. 57.

SECT. 57.

Error, what it is.

TO wander from the trueth
doth betoken ignorance,
and to despise the trueth, doth
shew an obstinate hart, and what
doth my soule account mans
greatest shame, and his soules
sharpest terrour?

Eccho. Error.

SECT. 58.

Wee needs not the Popes Bulls.

I Like not well their diriges,
their bulles and pardons: if
Christ Iesus be sufficient inough
to pardon our sinnes, let them
then driue backe againe their
Bulls to Rome, for our contrey,
the

the Lord be praised, will not afford grasing for such cattell, our pasture is not for them: we need not the hornes, nor yet the hide, wee need not the hornes for to make vs a lanterne to light vs to heauen, for he is the true light that lighteneth euery one, which commeth into the world, and his word is a lanterne vnto our feet and a light vnto our paths, and we need not the hide for to make vs shoes, for God wil giue his Angels charge ouer all true belecuers to keepe them in all their waies, that they dash not their feet against a stone: he wil keepe all the faithfull in their heavenly iourney, that they gaul not the soles of their soules with the grauell of the world, and what now thinketh my soule, concerning their prayers for the dead, or what, to be short, doe

Iohn 1.9.
psal. 119.
105.
Matth. 4.6
Psal. 119. 11
12.

G 2 they

The Divine Eccho

they shew themselves by their
mumming Masses?

Ecch. Asses.

SECT. 59.

*Superstitions alwaies invented by
the Popes, for lucre sake.*

B Ut tell me what the reason
is, that they giue pardons
for an hundred yeere, for two,
or for moe: nay in generall,
what is the fruit and issue of e-
uery popish ceremonie?

Ecch. Money.

SECT. 60.

What they worship and adore.

A Nd finally, what doe these
blinde leaders of the blind,
what doe these blind buffards a-
dore

with heavenly Meditations.

dore and worship in their masses
and creeping pilgrimages?

Eccb. Images.

SECT. 6L.

*A meditation on Christs hiring
labourers in his vineyard, and
agreeing with them for a pen-
nie a day.*

O Sweete Iesus, thou hast
taught vs in thy Gospell
that the kingdome of hea-
ven is like vnto a certaine hous-
holder, which went out at the
dawning of the day, to hire la-
bourers into his vineyard, and
when euen was come, hee gaue
euery man a pennie; this day
surely is the whole time of our
life, and when wee waxe old, it
begins then to waxe night, for
then the day with vs is euen at

*Mat. 20.
1. 2.*

The Diuine Eccho.

John 9.4.

Gal. 6.

an end ; and therefore Christ
himselfe when hee liued bodily
here on the earth said, I must
worke the works of him that
sent me while it is day, for the
night commeth when no man
can worke ; When our eyes are
shut how can we then see to do
good? when our tongues cleaue
to the roose of our mouths, how
then can we cry Hosanna? when
our hands are dried vp, how can
we then stretch them fworth to
giue? while we haue time ther-
fore let vs doe good ; Let vs
work, let vs labour in the Lords
vineyard, that euery one may re-
ceiue a pennie. For surely by
this word, a pennie, is vnder-
stood the reward of eternal life ;
for as a pennie is of a circular or
round figure, whose circumfe-
rence hath no end, so shall the
reward of Gods labourers bee
without

without end, without any limit,
or terme of yeeres; God him-
selfe is this reward, according
vnto that which he spoke vnto
Abraham; Feare not *Abra-* *Gen.19.1.*
ham, for I am thy buckler and *Mat.13.44*
thine exceeding great reward,
thou O Lord art all goodnesse,
all richnesse, thou art that pearle
of great price, which when a
man hath found for ioy telleth
no man, but departeth and sel-
leth all that he hath, so that hee
may buy the field wherein it is;
further, he which hath this pen-
nie after a certaine sort, hath all
things. For as we see here in this
world, that whatsoeuer a man
will haue, hee must buy, and so
come by it, by the pennie, and
for it he may haue what he will,
and in like manner that reward
that pennie hath in it all things
that may be desired: that which

The Divine Echo

neither the eye hath scene at any time, nor the eare heard, nor yet the heart of man euer conceived; And that a pennie hath the kings picture ingrauen vpon it, what doth it signifie els, but the perfect and pure Image of God in the elect, when wee all behold, as in a mirrour, the glory of the Lord with open face, and are changed into the same image, from glorie to glorie, as
2: Cor. 3. 18 by the spirit of the Lord. And
Rom. 8. 29. again it is said, that those which he knew before, he did also predestinate, to be made like to the image of his sonne. Graunt therefore, O sweet Sauour, O sweete Lord, that wee may faithfully worke in thy vineyard; and neuer be wearie of well doing, so that when euen shall come when we shall depart this life, we may receiue euery one of vs a pennie, euerla-

with Heauenly Meditations.

eueraſſing life and eternal hap-
pines, and ſo euer be refreshed
with thy glorious image, with
the bright beams of thine euer-
ſhining countenance.

S E C T. 62.

The wicked and their reward.

I Marueile, my ſoule, into what
manſter the world is turned,
finne and villany did neuer ſkul
ſo much together as now it
doth; for the cuſtome of this
age is, to paine and pine the bel-
lie for to paint the backe: all
ſeek honour & renowne with
a iuſtling vaine glorie and aſpi-
ring impudencie, ſome uſe to
paint white their faces, and co-
lour black their ſoules, of white
lead is the complexion made,
which coueteth the center, for

The Divine Eccho,

Arist.

Mat. 24. 30

Mar. 9. 43.

that it is ponderous and heauie,
I meane, not euery heauie and
penitent souie, but euery lump-
pish piece of lead, assayes down-
ward to the pit of hell the centre
of all those that are worldlings
that are of the world: a pit with-
out bottome, a fier without
light, and an heat without heat,
for there shal be cold, cold, and
gnashing of teeth: yet there shal
those wretches burne in fier cō-
tinually, they shall feele all tor-
ments whatloeuere, so that they
shal haue a death without death,
and an end without an end, and
why? for that with blacke vgly
sinne, they colour their soules,
sinne is the colour, the diuel the
painter, and custome (which is
as *Aristotle* speaketh, *altera na-
tura*, a second nature) is the oyle
which keepes that doolefull co-
lour on still, so that no stormes
of

with heavenly Meditations.

of the Lords wrath, no thunder-claps against disobedience can beat it off, ne yet can any smiles of his mercie once foken or loose it, nor yet can any sunne-shine daies of ioy promised melt it away.

SECT. 63.

Not to be loftie but lowly.

PErhappes thou passing by some one of thine inferiors, who regard not thy deserts, nor yet respect thy worthines, thou art therefore mal-content for a long time afterwards, thinking with thy selfe that some dutie or reuerence might haue beene shewen thee; if then thou wilt pacifie these inward broyles, as he respects thee not, so neither doe thou thy selfe respect thy selfe,

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selfe, if he cannot cast his eye vp,
so high as vnto the flag of thine
honour, do thou therefore pluck
it downe, and humble thy selfe,
that all may behold it, fret not
thy selfe at his vmannerly be-
hauour, but rather smile therat,
smile at his grosse, and vnseem-
ly carriage.

SECT. 64.

*The downefall of pride and the
praise of humilitie.*

S Athan doth with the vain-
glorious, who lift themselves
aboue other men, as the crowe
doth hauing an hard nut in her
bill, the which she cannot easily
crack, she beareth vp on high in
the ayre, and from thence let-
teth it fall downe alow on a stone
where it breaketh into many
pieces,

with Heavenly Meditations.

peeces, so that at length she descendeth and eateth it vp : And the diuel rayseth the proud man to honour, that thereby hee may bring him low, letting him fall downe on the hard paines of hell, and so deuoure him : pride and fier are verie like, for oftentimes haue I scene a seething pot running ouer into the fier, laying the heate thereof, and so consequentlie become cold, the pot is cold, the fier is out, and is not the fier cause of its owne death, & the pot the cause of its owne coldnesse ? surely yes, and hee likewise that spraineth his arme by reaching vp on high, is the sole cause of his owne grieffe. I see that high hopes haue oftentimes hard euents, high reaching armes are beared vp in scarfes, and such as doe snatch at the bough doe moste

1. Pet. 5. 8.

con-

The Divine Eccho

Luk. 18. 14

commonly stumble at the root ;
tel me then my soule how a man
ought to behaue himselfe , or
what hee must be, whereby hee
may seldome fall downe on the
ground, or yet thercon once so
much as stumble.

Eccho. *Humble.*

SECT. 65.

On the same.

Psal. 1. 4.

Mat. 13. 30

AT the winnowing of corne
the chaffe being lightest,
mounteth aloft, the winde car-
rieth it abroad where it list, and
where it is lost, but the Corne
which is heauiest, abideth a low
on the ground, and is gathered
vp and put into the Garners of
the farmer, & kept for the profit
of the common-weale, when as
in the meane time the chaffe is
burnt, lost, and deuoured by
beasts

with Heauenly Meditations.

beasts: so pride a vapour that ascendeth high presently vanisheth away into smoak, ye, euen into nothing: when then is the best time to be hūble? in aduersity, no, for that is scarce praise-worthy: then a man of necessitie must be humble, least that hee makes a great fier in a little cottage: the best time to be humble is in the middelt of prosperitie, and this is praise-worthy, it is worthy of mans commendations, commendable before men here on earth, and commaunded by God aboue in heauen: yet oftentimes the greater the bragger, the bigger his lookes, the smaller rost, the greater boast, and what saith my soule, are they commonly cloathed with most, that vse these high-vaulting brags?

Eccho.

Raggies.

Sect. 66.

The Divine Eccho

SECT. 66.

*There is no reason why men should
be proud.*

*Would then that such men
would once againe stand on
tipto on the mount of meditati-
on, I would they would consider
with indifferent eyes what our
bodies are in very deepe, how
beautifull soeuer they appeare
to our outward sight, tell me my
soule what other thing is the bo-
dy of man, but only a corrupt and
tainted vessell, which inconti-
nently sowreth and corrupteth
whatsoever liquor is powred in-
to it? what other thing is a mans
body, but onely a filthy dung-
hill, couered ouer with snow,
which outwardlie appeareth
white, and within is full of
filth,*

Augustine.

filth, and vncleanesse? what
muckhill is so filthy? what sink
auoideth such foule and filthie
fluffe out of his channels, as a
mans body dooth by seuerall
meanes and waies? and why
then O earth and ashes shouldest
thou be proud? why shouldest
thou esteeme thy selfe so-
much and be so vainely concei-
ted; for tell me my soule, what
mans body doth doe to any
thing that shal stay in it?

Ecch. *Staine it.*

SECT. 67.

*All things vanish saue a good
name.*

ARt thou faire and welfa-
uoured, praisenot thy selfe,
for the Lillie, though it be white
yet it stinketh, art thou bigge,
strong, and of high stature, bee
not

The Diuine Eccho

not vaine-glorious : for great & mightie things are oftentimes combersom : art thou vertuous, and yet praise not thy selfe, least that thou become proud, and so vicious : art thou vertuous ; now all men will speake well of thee, it is onely vertue and godlineesse that maketh foule things faire, and faire gracious : all outward gifts of nature may soone be taken away, euen when one is aliue ; the tall man may grow crooked , the faire face may bee shruelled, the rich man may bee impouerished ;, his filkes and veluets may be plucked off from his back, his Iewels taken frō his eares, his rings from his fingers, when as *Virtus post funera vinit* : vertue though it seemes to be dead, being obscured while hee liues , shall neuer dye, it shall liue after death.

Ouid.

SECT. 68.

*One man thinketh that all is too
much that another hath.*

FInally, I meruaile who can
say and not counterfeit, I am
contented with my estate, for I
see that the Shoemaker treads
stately in the eyes of the Cobler,
the Brasier glisters before the
face of the Tinker, and the Priest
sings sweet in the eares of the
Clark, would not a Pedler be a
Mercer, and the Mercer a Mer-
chant, would not the Attorney
be a Counceller, and the Coun-
cellor a Iudge; thus many men
climbe the high Cedars of am-
bition, but the boughes thereof
being rotten they fall most dan-
gerously vpon the ground: it is
better then to gather grapes con-
tentedly

The Divine Eccho

*Onid de
Trist.*

tentedly from that law, & yeelding shrub, then to tryumph on the putrified armes of that vnconstant Cedar; *Qui iacet in terra non habet unde cadat*, when *Icarus Icarus nomine fecit aquas*. Nay, what thinkest thou my soule, what will fortune (if I may so speake) let any ambitious minde escape? for at whom doth shee aime with her dart so fatall?

Eccho. At all.

SECT. 69.

A Meditation on Elisha his putting of Salt into a new cruse & by casting it into the waters.

WE reade that *Elisha* the Prophet by putting salt into a new cruse, and by casting it into the Springs of the waters, these waters that were naught

naught and vnwholesome, were *Iohn 16*
made good and delightful, what
shall we conceiue heare by those
waters of Iericho, but the teadi-
ous combats of a bad conscience
heare in this life, and what by
this new cruise, but an heart re-
newed by repentance? Moreo- *Col. 4. 6.*
uer salt doth signifie the power
of the word of God: for as by
the sprinkling of salt on fresh
meate it is kept from maggots,
from Flie-blotes, and from all
corruption whatsoeuer, and hee
whose soule is seasoned with the
word of God, is preserved from
all the corruption of sinne, and
from that worme which conti-
nually knaweth the conscience,
and neuer dyeth: O my sweete
Lord, grant then that wee may
bee true vessels, filled with this
mysticall salt, that we may ouer-
come the teadioussnesse of this
life.

The Diuine Eccho,

Psal. 30. 5 life. Thou hast promised that although wee weepe and lament, and the world reioyce, & although we sorrow now, yet our sorrow shall be turned into ioy: Indeede it is thy word O Lord, whereby wee haue rest in our labours, whereby wee haue mirth in our mourning & whereby we are rich in pouertie, thereby we are exalted through humilitie and through contempt wee are made glorious; this is that meale of the prophet which made sweet the bitter pottage, and when as they cried through the bitternesse of those gourds, that were put therein, *mors in olla, mors in olla*, death is in the pot oh death is in the pot; and by that meale oh Lord thy word which is the breade of life, although we seeme to be dead, yet are we still renued.

4. King. 4:

Scet. 70

SECT. 70.

Old age not to be despised.

IT is a thing most foolish in the sight of good men, and an offence most heynous before God, to mocke olde men who are as wee shall bee, and who were as wee are now. Age, Time and death, these three a man may fore-thinke of, but neuer present.

SECT. 71.

Wisdom and discretion goe not alway by yeares.

Youth neuer runneth wel say we, vnlesse age holdeth the bridle, this seemes to be true & it is so: but alas wisdom consists not onely in age as the vulgar sort

The Divine Eccho

Iohn 3.5

sort of people censure, for the young man beardlessse may bee as wise as the gray head, outward grauitie argues wisdom verie seldome, but wisdom continually shewes grauitie, the young man fearing God is both graue and wise; and he that hath this feare before him, is the soules best counsellour; And this cannot a father bequeath vnto his Sonne; it goes not by birth, not by our first birth which is full of corruption, except we be regenerate and born a new, and then this latter birth extinguisheth the flames of the former; Neither as I said before doth discretion goe by yeares, for there are manye old footes giuen vp wholly to sensualitie, which solely belongeth to the beast amongst all creatures, and there are many young men betrothed

trothed to ciuilitie, and this appertaineth vnto man, the image of God, euen the best of all creatures, & this is that vvhich maketh men on the earth famous, in the earth glorious, and in heauen aboute the earth immortall, immortall both in soule and bodie.

SECT. 72.

The praise of lone and amitie.

MEn in the beginning builded townes for societie and safetie, but now a man may finde more friendship in the wilderness amongst beares and tygers, then he can find in the country wherein he was borne; but surely I haue thought with my selfe, that if men liue neuer so richly and at variance, their liues

H are

The Diuine Eccho

are farre worse then death, for
it is a second hell, as wee terme
it; friendship is the chiefeſt or-
nament that graceth Chriſtians,
whereby many mens hearts and
wils are vnited in one: a boſom-
friend, me thinkes, is a pretious
iewell, fit to weare about ones
necke, within whose boſome a
man may vnload his ſorrowes,
and vnfold his ſecrets, which he
will either releiue with counſel,
or els perſwade with reaſon, and
if thou declare vnto him ioyfull
newes he wil reioyce with thee,
Rom. 12. 15 if dolefull and heauie, hee will
mourn with thee, and in all thy
affaires, thou ſhalt find him, *Al-*
ter ipſe a ſecond ſelfe.

Se&. 73.

SECT. 73.

*Men are soone mooued vnto
wrath.*

BVt now alas, as the nature
of the bruit beast is, such is
the condition of man, trifles
and vaine things doe moue vs
vnto anger, a red cloth stirreth
vp the bull, the venemous aspe
of Africk riseth vp at a shadow,
and a white cloth or table nap-
kin mooueth vnto rage the bear
and lyon; horses, wolues, nay
most things els, very fierce of
nature, are troubled with the
sight of very small and friuolous
things, and in a manner with
nothing, and euen so it faileth out
with peuisish & froward people,
that they are stroke with the ve-
ry conceit only and suspicion of
H 2 a thing

*Plin. Senec.
philos. lib. 3.
de ira cap.*

10.

The Divine Eccho

Psal. a thing, so that now and then they are wrath, if a man wisheth them neuer so well, or speake them neuer so faire, euen at the putting forth of a question, they are soone moued vnto rage: the vngodly, saith *Dauid*, are forward euen from their mothers wombe.

SECT. 74.

The end of discord.

IF a man will liue in rest, it is better for him sometimes to dissemble a double wrong, then to reuenge a single: let him rather bee accounted a dastardly coward, then a desperate caitiffe; yet valour in rightfull causes is to be commended, and if done with discretion highly also to be regarded and rewarded, but othervvise all mischief, that may

Gal. 5 26.

with heauenly Meditations.

may be, doth follow the heeles
of selfe-loue and discord, vvhat
then my soule, had we best im-
brace vvhere vve haue time and
opportunitie?

Ecch. Vnitie.

SECT. 75.

*A meditation on the disciples
filling of twelue baskets full
of the broken meate that re-
mained.*

W Herefore grant, O my
sweet Lord, that wee
laying aside all maliciousnesse,
and all guile, and dissimulation,
and enuie, and all euill speaking,
we may as new borne babes de-
sire the sincere milke of thy
word, that we may grow there-
by. Feed our soules, O Lord,
with the bread of life, that spiri-

*1. Pet. 2. 1. 2
Rom. 6. 4.*

The Divine Eccho

John 6.

tuall foode ; and giue vs thine
heauenly grace , that so we spill
none thereof, but gather vp the
broken meat that nothing bee
lost : O thou whose mouth is as
sweet things and art wholly de-
lectable, this thou commandedst
thy disciples, and they gathered
and filled twelue baskets full
with the fragments of the five
loaues and two fishes, but why
should there remain iust twelue
baskets full , and no more nor
lesse ? surely because there were
twelue Apostles , which those
twelue baskets did prefigure,
who were filled with the bread
of life, & did nourish the soules
of the beleeuers into euerlasting
life. But first, O my sweet Lord
before thou gauest the people
to eate, thou diddest comaund
them to sit dovvne , and there
vvas much grasse in that place,
and

with Heavenly Meditations.

and therefore we who desire to
be fed, with the spirituall food,
to be refreshed with the sweete *Psal.*
dainties of the grace of God,
and to come & taste how good
and gracious the Lord is, must
crush downe, kicke and despise
the lusts of the flesh, which tho-
rowout the whole Scriptures is
likened vnto grasse: all flesh is
grasse, saith the Prophet, and the
glorie thereof as the flower of
grasse, let vs sit downe then vp- *Esay 40.*
on this ground, vpon this grasse,
let vs chasten our bodies, tame *Col: 4.5.*
our inordinate affections, and
continually bridle our rebelli-
ous hed-strong lusts.

SECT. 76.

*On the five barlie loaves and the
two fishes.*

FVrthermore, it is said, that Iesus tooke five barley loaves and two fishes: surely by these five barley loaves, wee may vnderstand the five bookes of *Moses*, which he laid wide open vnto the spirituall eyed, dayly and houely to refresh their soules therewith, and they may well belikened vnto so many barley loaves, from the austere and sharpe decrees of the Law, that was contained in them: yet at the last, like a good father: because hee would not suffer his children to eat any longer drie bread, hee added two fishes, which were diuided among them

them, that is, the two Sacraments, whose nature is to make pleasant and moysten the harsh drith of the loaves; the lawe killeth and is giuen to the law- *1.Tim.I.9.* lesse, but mercie & trueth cometh by Iesus Christ.

SECT. 77.

On drunkennesse and the beastliness thereof.

MAny men thinke, that all friendshippe consisteth in quaffing and carousing, but surely that is but drunken good fellowship: very heathens can perswade vs from it, by telling vs that euery man will vnload his secrets in the bosome of a good man, but no man will tell them to a drunken man, wherefore a drunken man is not a good

The Diuine Eccho.

Senec. Epi. man, and who knowes not this,
84. that the tongue of such a one, is
not in his owne power ; wee see
that when new wine is put into
any vessell, whatsoeuer lieth hid
in the bottome worketh soone
vp vnto the top, and hee whose
braines are oppressed therewith,
doth vtter at his mouth whatso-
euer lyeth secret in the bottome
of his heart, he can by no means
keepe close his stomacke : the
drunken man , saith *Solomon* is
apt and prone vnto all villanie,
as vnto wrath, murders, swea-
ring, whoring and the like , and
let all the world know this my
soule; for whose saiest thou are
these monstrous misdeeds?

Ecch. His deeds.

Sec. 78.

SECT. 78.

The drunkards reward.

AND again, to whom is woe, *Prov. 23. 29*
saith the wiseman, to whom
is sorrow, to whom are wounds,
to whom are the rednes of the
eyes? even vnto him that sets his
delight in drinking: and tell me
also my sweet Eccho, thy opi-
nion, what may be the cause of
many red pimpled faces, and
theria of those vnseemely spots?

Ecch. Pots.

SECT. 79.

Gaming their whole delight.

AND is this all, my soule, that
they delight in, make they
not some thing els halfe of their
Paradice?

Ecch. Dice.

Sect. 80.

The Divine Eccho,

SECT. 80.

*Where they are chiefly entertained
and soothed up in their wickednesse.*

ANd what places, for the most part, will allow of these wicked meetings, and tolerate such abominable sinnes?

Ecch. Innes.

SECT. 81.

The fruit of drunkennesse.

SVrely, this notorious vice, Shath deuoured more then the sea hath deuoured, the sea swalloweth the bodie onely, but this both soule and bodie; it inflameth the liuer, rotteth the lungs, dulleth the memorie, and breedeth all diseases whatsoeuer:
had

Gal. 5. 21.

with Heavenly Meditations.

had I a deadly enemy, & would
faine ouer-come him, truly I
could not wish him more harme
then that hee were a drunkard, I
should not neede to make any
warre against him, for I should
soone perswade my selfe, that he
wold in short space destroy him-
selfe; God made mans soule of
a liuing substance, but his body
fraile and mortall, and for the
soule he hath appointed spiritual
foode, for the body temporall
and transitorie, the first of these
shall indure for euer, the latter
only for a certain limited time,
wherefore man must not desire
to liue, so that he may eate and
drinke, but so drinke and eate
that he may liue: but now me-
thinkes that these Epicures
greatly deceiue themselues, for
they eate and drinke, that they
may die, for as hunger dooth
drie

The Diuine Eccho

Eratost
henes Cy-
renauss. Poe

drie vp the marrow, so doth too-
much pampering of the flesh,
consume and ouerthrow the
spirits and vital parts, for, *Vinum*
igni aequalē vim habet, saith one,
wine and fier are both of one,
force, both inflaming, both con-
suming.

SECT. 82

*On filthy lust and how it is smoo-
thed and smothered vp in these
daies.*

Hosea. 42.
verse 11.

VNbridled lust is also an ef-
fect of drunkennesse, the
Prophet Hosea in his iiii. chap-
ter, linkes them both together,
yet many of our Prophets for
feare of incurring displeasure,
will not once name or take no-
tice of them, they touch them
indeed a little, but how? verie
coldly

with Heauenly Meditations.

coldly; they glance at them, but they will be sure not to hit them, it is a very rude speech, wherein any sinne is named in particular, they beat the bush, though they see the bird, surely that Chirurgicalian who mindeth to recouer his patient, searcheth the verie bottom of the wound; if GOD then saith thou shalt not commit adulterie, and if hee meanes *Exod. 20.* as he saith, tell then the world ¹⁴ plainly (O my soule) what are they whome God abhorres?

Eccho Whores.

SECT. 83.

To beware of Strumpets.

MAny are caught through this sweetpoyson. *Diana*, liues closely in the woods, *Minerva*

The Diuine Eccho

Pro. 7. 10 *Mercurius* liues priuily in her col-
11. 12. &c ledge, and *Bellona* in her tent;
but *Lau* that brasen-face shineth
at Corinth, euen on the top of
the high towers, I wonder when
Venus will haue finished her
course, she hath dominered o-
uer other planets, she hath been
in her Apogæe, and in her exal-
tation this long time; yet desire
not thou the beautie of the
strange woman in thy heart, nei-
ther let her take thee with thy
eye-lids saith *Salomon*: for be-
cause of the whorish woman a
man is brought to a morsell of
bread, and a woman will hunt
for the pretious life. Who then
saist thou my soule must beware
of these inticing strumpets, these
whorish women?

Pro. 6. 25
26

Eccho, Yee men.

S E C T. 84.

The Praise of Chastitie.

THERE is neuer a nauie of men Mat. 8. 24
failing out into the world,
but hath askul of pleasure atten-
ding still vpon the puppe; which
soone will drowne the whole
shippe, vnlesse they call and cry
vpon that skilful Mariner Christ
Iesus, whome both windes and
Seas obey. And amongst all the
inticing pleasures or sharpe
combats of a Christian soule,
none is more sore then the wars
of a chaste minde, in that the
fight is continuall and the vic-
torie rare, and if the walles of
chastitie be once battered down
there is naught left praise wor-
thy cyther in man or woman;
for this is shee which is the
zeale

The Divine Eccho

zeale of grace, the staffe of deuotion; the marke of the iust, and the onely comfort in death: when as in the meane space, lust is an enemy to the purse, a foe to the person, a canker to the mind, corrosiue to the conscience, a weakener of the wit, & a deadly bane both vnto soule and body, so that he shall finde pleasure and delight the path-way vnto perdition, he shal finde a wound and dishonour, and his reproach shall neuer be put away.

Pro. 6, 33

SECT. 85,
*Swearers and their foolish-
nesse.*

THe Dogge bites the stone,
whose will is to bite him
that cast it, the traytour in heart
defaceth the picture of the king,
when as he cannot come neare
his

with Heavenly Meditations.

his person and the Swearer, the drunkards copesmate too, by blasphemous oathes, teares the name of God, who if hee could would raize his essence, but hee may not reach it, Of all sinnes swearing hath the least pleasure in it, and is moste vnprofitable and most heynous and detestable; and againe, me thinkes, that amongst all sinners the Swearer is most foolish, who cannot bee contented to sinne secretly, but must needes call both God and man to witnesse his impietie, how then can hee thinke to escape such a presumptuous fault as this, when as hee runnes willingly into sin? surely the Lord hath said that hee wil not holde him guiltlesse; if he beleeueth that there is a God, hee must beleue this to bee true, but if hee will sweare by the name of God, and yet

The Divine Echo

Psal. 13. 1

yet thinke (as many doe) that there is no God, and as *Dauids* foole affirmes in his heart, then truely this man of al men is most ridiculous, who will sweare by that which hee supposeth not to be: this is the fashion of all scoffing Atheists, then tel the world, O my soule, what such men as these, what such blasphemers vse to doe, (when one shall but speake vnto them kindely) at euerie word that they shall answer.

Echo.

Sweare.

SECT. 86.

What God is.

Psal. 33. 5

IT is not for a Christian to make a iest of swearing: if hee sweare he must sweare in truth, in iudgement, and in righteousness

ness, for otherwise though a mā
swear often, yet by my cōsent he
should seldome bee beleeued.
And a guiltie conscience cleared
by an oath, is like vnto foule
hands scowred with sope,
through which although they
be made cleane, yet they smell
verie rancke thereof a long time
afterward, and a periured soule
though it be cleared and blame-
lesse, in the sight of the world, by
forswearing, yet that same oath
adioyned to the former fact, ter-
rifies the soule the more, that
false kisse betraies it inwardlie
though it cannot be deciphered
by a long space outwardly; then
in conclusion tell me, and tell all
men (my soule) what God that
great thundering Iehouah most
detests, and most detestfully
Loathes.

Ecch.

Oathes.

Sect. 87

SECT. 87.

*A Meditation on the betraying
of Christ.*

O Sweet Christ, O sweet Sa-
uiour, how wast thou tor-
Lament. 1. mented, for these finnes of ours,
and the like; come then my
friends, let vs weepe together &
mourne, let teares runne down
our cheekes, and among all our
louers let there be none to com-
Mat. 26. fort vs, let our streets lament, let
14. 15. no man feast, let all our gates be
desolate, let our Priests sigh, let
virgins be discomfited, and let vs
all bee in heauinesse: for we haue
sinned, our finnes are great, and
for them is the sonne of GOD
crucified; *Iudas* solde him, kist
him and betraid him, he sold him
for thirty pence. O thou naughty
Traitor

Traitor, at what price dost thou
set the Lord of all creatures, at
thirty pēce? what my Lord sold
for thirtie pence? O what a vile
and slender price is this for a
Lord of such maiestie, certaine-
ly a very beast in the shambles is
commonly sold for more. And
dost thou oh Traitor sell for so
small a price almighty God him-
selfe, hee setteth not thee at so
small a price, for so much as hee
buieth thee with his owne most
pretious blood; Oh what a great
price and estimation, was that of
man, and how base an estimation
and price was this of God; God
was solde for thirty pence, and
man was bought with the dea-
rest blood of God himselfe: And
when this *Judas* had betrayed
him, and was deliuered into the
hands of the Iewes, see how
each one giueth him buffets and
stroakes;

Mat. 27. 29 and stroakes; see how they spit
Mat. 14. 65 vpon that diuine face with their
Mark. 8. 22 diuelish mouthes: see how they
23. hoodwinke his eyes, and strike
him on the face, scoffing and ie-
sting at him, saying, Aread who
hath smitten thee? O my soule,
great were the mockes and taunts
hee suffered for thee, how pati-
ently did he beare the spitting of
those infernal mouthes, that had
himselſe not long before, with
the spittle of his owne mouth,
restored a blind man to his per-
fect sight, how suffered he their
whippings, whose seruants were
wont in his name with mightie
power to whip the very diuels,
how was hee crowned with
thornes that crowned his mar-
tyrs with euerlasting Garlands,
how was he smitten on the face
with palmes of mens hands, that
giueth the palme of victorie vn-

with beauenly Meditations.

vnto such as be cōquerors ; how
was he robbed of his erthly gar-
mēts, which cloatheth his saints
with garments of immortallitie;
how was he proffered most bitter
gaule, that giueth vs the bread of
life ; how was hee offered Vine-
gar to drink, that giueth the cup
of saluation. Consider moreouer
at what time the Sauour of the
world was nailed to the Crosse:
how both the heauens and the
earth were troubled, the Starres
were obscured, the elements di-
sturbed, how the earth quaked,
how the light was darkened
when the sunne turned away
his eyes, and would not suffer
his beames to shine vppon the
earth, least happilie it might see
such a great crueltie.

*Hæc omnia
sunt cypri-
ani.*

.I

Sect.88.

SECT. 88.

Our finnes the cause of Christs death.

IF thou be not moued to take compassion on our sweet Saviour, seeing him in this doleful case for thy sake, if now when he sheds drops of blood through out all his body, thou canst not shed any teares from thine eyes, thinke verily with thy selfe that thou hast a very hard and stonie heart, and if thou canst not weep for loue towards him, yet at the least weepe for the multitude of thy finnes, for so much as they were the verie cause of this his agonie and greefe. Now the tormenters doe not whip him, neither doe the Souldiers crowne him with thornes, that do cause the

bloud to gush out of his body,
but it is thy very finnes & offences,
those are the thornes that
do prick him, they are the speare
that do thrust him into the side,
they are tormētors that do afflict
him, they are the heauy burthen
that doe cause him to sweat this
so strange & wonderfull a bloudie
sweat. Oh my sweet Sauour
and Redeemer, Oh thou lambe
of God that takest away the sins
of the world, how dearly hast
thou bought my saluation?

SECT. 89.

*They that are in authoritie must
shew good examples.*

GOUERNOURS eyther spirituall
or temporall, sinne more
griuously by example then by
act; their act destroyeth but one,
their

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their example may destroy many, and therefore surely the greater account they are to render and the more circumspectly to behaue themselves, least that in their owne precepts, they bee found faultie: the greater power then that one man hath aboue others, must teach him to excell in vertue aboue them: for what doth it profit an Emperor to be Lord and king ouer many kingdoms, if on the other part he become bondslaue to many vices, titles of honour bee nothing worth if the life of the party bee bad, surely true nobilitie consisteth not in dignitie, linage, large possessions and the like, but in wisdom knowledge and vertue: and this nobility bringeth a man to dignitie in the kingdome of heauen, and as for this life it is not the place as foolish men suppose,

pose, that makes the person renowned, but it is the person that maketh the place alwaies honorable.

S E C T. 90.

The praise of silence.

OF all vertues the chiefeſt is ſilence, for by it thou heareſt the imperfections of others, and concealeſt thine owne; for commonly emptie veſſels make the lowdeſt ſound, and men of the weakeſt wit, and leaſt capacitie are the greateſt bablers; the heart of the ſoole ſaith Sy- *Ecc. 21. 26*
racke is in his mouth, but the mouth of a wiſe man is in his heart; then thinke this with thy ſelfe, before thou makeſt any mā of thy counſell, that it is great follie, to thinke to haue that

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kept secret, by telling it vnto another, when as thou canst not keepe it secret thy selfe.

SECT. 91.

The charitable man.

WHosoever drinketh of the sweete springs of charitie, is apt and readie to all good, hee laboureth and is not wearie, he is wearie & feeleth it not, hee feeleth it, but griueth not: the malicious mock him but he regards them not: he is cursed, but he blesteth and curseth not.

SECT. 92.

Parents must instruct their Children.

SVrely that childe is not bound in duetie to love those his parents

rents of whome hee neuer learnt
any vertuous instruction, it is
not enough for a man to say I
haue a sonne, except he can say I
haue a sonne fearing God, and
profitable for the commo weale,
and a father that would haue
such a sonne, must teach him as
well by good examples, as by
Godly admonitions.

S E C T. 93.

*Miracles are euerie day to be seen
in the world.*

SOME men looke daily for
Miracles from heauen, yet
they regard not these myracles
that are dayly sent, euerie new
borne babe beareth a wonder,
but who esteemes it worthy of
admiration, tenne hundred men
ten hundred countenances, all

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rare, all varying & all singular to shew the singular rarenesse of Gods power, ten hundred tongs ten hundred voyces, some sharp some flatt, some shrill, some hoarse, none alike, ten hundred mindes, some good, some bad, and each one disagreeing.

SECT. 94.

God doth not desire the death of a sinner.

A Good musician hauing any key or string of his instrument out of tune, doth not immediately cut it off, and cast it away, but either by straining it higher, or slacking it down lower, by little and little causeth it to agree, and God desireth rather to reforme the transgressions by small corrections, then
seeke

seeke to cast them away for eu-
erie trespasse, hee listeth them vp
high by heaping his blessings
vpon them, to see whether or
no, these his mercies will bend
them, but if this wil not serue, he
vseth then to slacke his loving
kindnesse, and to thrust afflictions
on them; to trie whether
these his threatens will breake
them, so that it may bee he will
make them agree and tunable
with his will.

SECT. 95.

*We beleene not that God is angrie
with our sinnes.*

GOd oftentimes saith *David*
hath bent his bowe, and
made ready his arrowes, to
shoot at the wicked and impe-
nitent sinner, and yet doe they

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not thinke that hee is angrie
with their sinnes. And often-
times againe with moste fatall
and deadly shot, hath he char-
ged the roaring gunnes of his
wrath, and flust many times in
the pan, still putting the Lenitie
of his mercie in the touch-hole,
betweene the barrell and it, to
trie whether wee would take
the winges of repentance, and
flie away; yet set wee still chee-
ring vp and pruning of our e-
uils like foolish birds, thinking
nothing, not at all expecting
death, or yet any danger to en-
sue, so that at length wee tum-
ble and totter headlong ouer
the pearch, wheron we thought
we sat most secure. Surely men
in thesedayes do presumptuously
depend vppon Gods patience :
they thinke him to bee a God of
waxe, whome they may meta-
morphise

morphise and change into what
shape they please, whom they
may melt and turne into what
fashion they wil, but I feare that
in this their tempring of him, he
will so stick to the skirts of all
presumptuous offenders, that all
the waters in the broad seas wil
not be able to wash all their be-
smearing off, to wash cleane and
cleanse their soules from that
horrible sinne of presumption,
God will not be mocked, *Non
est ludendum cum sanctis*, It is ill
icling with edge tooles.

SECT. 96.

*We must humble our selues before
God.*

GOD is loftie and God is
lowly, he is pitifull, and he
is terrible, he is great in compas-
sion and great also in confusion,
and in both without passion; if
thou

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NUM. 16 4.

thou doest lift vp thy selfe vnto him, he flyeth from thee ; but if thou humblest thy selfe and kissest the ground with thy face, he soone lighteth vpon thy backe, God is a spirit, and like a shadow ; which when thou arisest vp vanisheth away from thee ; the onely way then to catch it is to fall downe vpon it, to fall downe vpon thy knees with the Publican and crie, Lord haue mercie vpon me a sinner.

SECT. 97.

We can see a mote in our brothers eye, but not the beame in our owne.

IT is a strange matter to see, how euery man will gaze and wonder at a foole, yet no man will vouchsafe so much as to looke vpon his owne deformities,

ties, me thinkes, most men haue
the eyes of those counterfeiting
Lamiae, they can see a farre off,
yet not discerne hard by; dis-
cerne then a foole, and see thy
selfe, or see a foole, and wonder
at thy selfe: most of the worlds
wisest men haue some babble,
Satans Scepter, Vice the babble,
Sinne the scepter, whereby the
diuels kingdome is vpholden.

Eraf.
Rolbe.

SECT. 98.

Vaine glorie a meere vanitie.

MAny men hunt after vaine
glorie, they runne vp and
downe to catch a feather; and
pray what is it but a fether? euen
as light as nothing, they dreame
that they haue mountaines of
gold; but when they awake out
of their sleep of blind ignorance
they shall finde iust nothing at
all in their handes, and what is
praise

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praise and renowne when they haue it , for which they gaped for so long,truely it is not worth three points, for that it is onely the breath of some fewe mens mouthes, the men may die, their mindes may alter vpon euery light occasion , which now maketh him great, now little and now nothing at all; our Sauour Christ himfelfe, was receiued into Ierusalem with triumph of Hosanna, crying, blessed is hee that commeth in the name of the Lord, Hosanna in the highest , and casting their apparell vpon him , and cutting downe branches and strawing them in the way, but not long after this they cried as fast, crucifie crucifie, crucifie him, crucifie him, let him be crucified.

*Matth. 31.
Mat. 27. 20*

SECT. 99.

We loue not to be told of our faults.

THough it bee a fault generally for all men to sinne, yet very few can indure to heare their finnes repeated or reprovèd, but wee must heare what we would not, when as we doe what wee should not, and what though the hearing thereof bee vnpleasant to thy soule, yet me thinkes the perswasions to amendment should bee sweet: mixe one with the other; and drowne the bitter and vnpleasant taste of reprehension, with a sweete and delectable resolution to lead a more godly and Christianlike life, drowne it with a sweet repentance.

SECT. 100.

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S E C T. 100.

Wee must haue patience in declaring the will of God.

ANd surely patience in declaring the will of God must needs be very good and necessarie, whenas those that are taught and admonished, doe thus kicke and spurne at their teachers, and who if they could, they would persecute and prosecute them euen vnto the death; *Austin* saith, that tho horses and asses doe kicke those that doe heale and cure their gaule backes, yet they neuer cease curing them, till that they be full whole; much rather therefore saith he, must wee (though all the afflictions in the world bee laid vpon vs) indeuour to heale vp the vvounded conscience.

*Petr. Martyr in 2. ca.
Rom.*

SECT. IOI.

*How high the calling of ministers
is: and how little foolish world-
lings respect them.*

BUt tell mee, my soule, why
should these gald-backe as-
ses, thus reuile and scorne the
ambassadours of Christ, as they
daily doe; doe they thinke the
ministerie but a needlesse thing,
doe they esteeme the meddling
with the secrets of God, the sa-
uing of soules, the shutting and
opening of the kingdom of hea-
uen, to be but a trifle or matter
of no value? they value them in-
deed in their vnequall ballance,
they put them in the lightest
scale; their most deformedst
sonnes, and those of the shallo-
west capacitie, they make the
dispensers

dispensers of the Lords will, the leanest beast, the lightest sheafe of wheat is for Gods Church, all is too good that God hath; which plainly shewes vvhath vaine and curious prayers they offer vnto him, but when it pleaseth God to visit them with sickness, so that they are like to die, who then is so much in request as the Preachers, they desire to bee buried in the Church, and withall to haue a Sermon too, though before in their life daies, they liued euen as Atheists, they would not so much as once lift a legge ouer the Church stile, to know their dutie, either towards God or man.

SECT. 102.

*A meditation on Christ, who is
the way, the truth, and the life.*

O Sweet Christ, O thou the *Iohn. 14. 6.*
redeemer of mankinde,
O thou who art the way, the
truth, and the life, the way in
doctrine, precept and examples,
the truth in promises, for thou
Lord hast performed thy pro-
mise made to a thousand gene-
rations, and thou art the life in
reward; I pray thee by this thine
vnspeakeable charity, wherewith
thou vouchsafest to imploy thy
selfe wholly for our saluation,
suffer me neuer to wander from
thee who art the way, neyther
euer to distrust in thy promises,
who art the truth, and perfor-
mest whatsoeuer thou dost pro-
mise,

mise, neither to relie on any other thing, because thou art eternall life, then which there is nothing more to be desired, neither in heauen nor in earth; grant this I beseech thee, O thou deare sonne of God, to whom be praise and glorie for euer and euer, Amen.

SECT. 103.

How impatient men are in enduring crosses.

IT is a strange thing to consider how impatiently the wicked suffer punishments, & how discontentedly the godly indure crosses, wheras the sin of both is the cause of both their afflictions. But if the wicked doe escape in this life unpunished, it maketh much for the comfort
of

of the Godly, in that the Lord giueth the raines, that they may gallop vnto their owne confusi-
on; God verie seldome or neuer giues the bridle vnto the Godly, but by fatherly chastisements restraineth and amendeth them. Yet such is the corruption of the flesh in both, that they commonly kicke against the pricke of the Lords correction: Fewe men haue imbraced content, few reioice or smile in troubles, and few triumph in the wearisome Chariot of aduersitie: the contented are prepared to beare the yoake of any afflictions whatsoever, whatsoever may fall out vnto them: *Phidias* that skilfull caruer of Images, did not onely cut them out of Iuorie, but also of brasse, marble, out of any kinde of stone, nay, out of the basest brickleſt mettall that was brought

*Seneca in
Epist. 86.*

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brought vnto him: And the wise
man will place content in euery
little corner of his life, in riches,
in pouerty, in health, in sicknesse,
as well in bondage and flauerie,
as in freedom: as prosperity can-
not breede pride and presumption
in him, so likewise cannot
aduersitie make him despaire:
But alas, in these latter daies, im-
patience and discontent haue
smothered vp many good and
Godly mindes, one cryeth like
the horse, oh I would I were an
oxe for I am spurred, oh I would
I were an horse for I am goaded;
thus one houles in one corner,
one complaines in another, one
sobs and sighes, another grieues
and groanes, one wrings and
wrests his hāds, another storms,
flares and fumes so that heere is
no place free from complaints
and bewaylings, we are all Epi-
cures

cures in this onething, for that
wee wish our bodies may liue
without griefes & diseases, and
our mindes void of all sorrow
and perturbations.

SECT. 104.

*Comforts for such as are poore &
miserable.*

First then, me thinkes I heare
one crie, pouertie is grievous
vnto me; I am poore and naked
alas I am cold and hungrie: e-
uen so? well, let mee deale with
the first in the nature of a Philo-
sopher, (which will best fitt and
satisfie the desires of all our hea-
thenish, and ignorant Christians)
It is grievous vnto thee? fie, fie,
this one reproachfull word hath
done much harme vnto innocēt
pouertie, it cannot bee grievous
vnto it, all the fault lyeth in thy
discontented

*Senec de
Remed. vtri.
us. fortu.
lobr.*

*Pro. 6. 1. 2.
& 17. 18.*

discontented minde , thou
broughtest nothing into the
world, and nothing shalt thou
carrie out, and this is the state
and condition of euerie soule
breathing on the face of the
earth, what is it then prethee tell
me that thou canst challenge? art
thou poore? then art thou free
from theeues, free from care in
keeping of goods, and from sor-
row in loosing them or depar-
ting from them, yea, and now
shalt thou bee free from setting
thine hand to any band for thy
friend: for through suretiship
saith *Salomon* many men are ou-
uerthrowne, I warrant thee
through this suretiship, if thou
art poore though neuer so ho-
nest, thou shalt neuer take harm,
bee of good cheere, for through
pouerty thou hast escapt an hun-
dred more troubles. Art thou
poore

poore and in miserie? complain
not thy wants so instantly, God
seeth thee vnfit for riches and
apt to be shooled by pouertie; *Eccles. i*
All vnder the sunne is vanitie,
trouble and vexation of minde,
what hath man to mourne for
then, when as all that hee can
loose in this life, is fading, mise-
rable and transitorie, nay, the
world cannot take away any
thing, for it giueth not a-
ny thing, same perissheth, wealth
decaies, and this onely remaines
behinde with vs, and it is our
true and onely wealth too, that
is our constancie in crosses: if
then thou wilt fight, resolute-
ly against the world, and man-
fully in Christs battell, hee shall
take thee for his true-hearted
souldier, and dubbe thee Knight
for thy constancy in conquering,
for thy famous victories, let nei-
ther

Judg. 6. 15.

16.

Isai. 25. 4

ther ioy nor grieſe ouercome thee, for better were it not to be then to be a bondſlaue vnto paſſion; Art thou poore? yet neuertheleſſe, thinke with thy ſelfe that the humble thoughts that ſmoke from thy poore cottage, are as ſweet a ſacrifice vnto god, as the vaine-glorious perfumes in the Pallace of a Prince? Art thou poore? ſo was *Bias*, but *Bias* was wiſe, be thou alſo wiſe with him, and art thou hard fauoured with *Bias*, be thou alſo learned with him, ſo then they that look vpon thee will deceiue themſelues, both in thy riches and alſo in thy beautie, truely it is the greateſt beautie to bee indued with learning, and greateſt wealth, to be enriched with wiſdome, a poore man vertuous is as far beyond a rich man vicious as the ſoule is beyond the body

it

it is better to be a man without money, then to be money without a man, wherefore if aduersitie approacheth learn wisdom: if thy troubles bee small beare them, because they bee easie to be borne, but if they be great & grievous beare with them also, for in so dooing, thy glorie shall be the greater, nay, both in bearing them, and also bearing with them, it is thy duetie, and and so shalt thou purchase the reward of obedience; lastly if thou canst not haue what thou wouldest, thou must be contented with what thou canst gette; to will much is follie, where ability wanteth, and to desire nothing is content, which despiseth all things. If thou hast neither land nor living, labour diligently, and eate thy bread in the sweat of thy browes, so God

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Gen. 3. 19

☞ 23.

commanded and appointed thy father *Adam* to doe ; and the riches that proceed heere-hence are sweetest , & the blessing best of all, and tell all those my soule, what they must trust too , that haue hands ?

Eccho. Hands.

SECT. 105.

*For such as are visited with
sicknesse.*

ANother crieth, I am horribly punished with sicknesse, art thou so ? perswade thy selfe that thou shalt haue ease anon ; wherefore did God create Physicians , saue onely to helpe the sicke ; what if thou art sick now, perswade thy selfe that sicknesse and diseases cannot last long, for eyther thou wilt

wilt leaue them, or else they will
leaue thee, we cannot be at one
stay; it maketh no matter how
ill thy body be, so that thy soule
be sound, indeed if the inward
man haue a paine in his head,
wherby he cannot lay him downe
in peace and take his rest, the
contagion then surly is much to
be feared; thinke not that bodi- *Psalm. 4. 8*
ly sicknesse is any crosse at all, it
is rather a propertie, who then
may auoid it?

S E C T. 106.

*For such as are grieved with old
age.*

THe third crieth old age is
crept vpon mee, I am filled
with griefes and aches, alas my
body is weake, thereby mine
hands shake, mine eyes dazell

my feet tremble ; so that I am
wearie of my life , I would to
God I wer a yard vnder ground,
or else I would I were as lustie
as euer I was, ah sinfull wish, I
see now that thou delightest in
naught, but in sporting and toying
in vanities & vain pleasure :
if Gods spirit, did dwell in thee,
thou wouldest not so earnestlie
complaine, but giue God praise
and thanks for thy long life, and
reioyce at thy gray head, which
deserues much honour: this is
that age which the Lord hath
promised vnto all them that
loue him, and keepe his com-
maundements, hee hath promi-
sed that their daies shall be long
in the land, that they shall liue
many yeares. Nay, this is that
age which euerie man desireth :
and tell mee, didst not thou thy
selfe desire to see it when thou
wast

Leuit. 19.

Exod. 19.

wast young, thinke then that
thou art happie now, for that
thou hast thy wish; this also is
no crosse, onely a propertie, & Porphir.
Proprietates 3.
modo. Cice-
ro de Sen-
ect.
onely belonging vnto man, but
not vnto euerie man. In this age
there is no swelling, no sweating
no swaggering, no quaffing nor
surfeiting.

SECT. 107

*For such as are discontented for
that they must leaue the world.*

ANd now who is hee that
will not complaine when
he must die, and howle and cry
when he must leaue this world;
who will say from his heart I
haue liued a great while? this
then is the part of an vnthank-
full man, who is not contented
with the time hee hath liued;

2. King. 12

Grievc not because thou must
 dy, that thou must leaue thy wife
 and children, thy lands and lord-
 ships, and all things else behinde
 thee, say not thou woe is mee,
 woe is mee that I must die: and
 must thou so, what then? It is
 the nature of a man to die, it is
 no punishment, when thou ca-
 mest first into the world it was
 vpon this condition, that thou
 shoudest once goe out againe,
 this life is but peregrination, for
 when thou hast walked vnto the
 end of thy iourney, thou must
 then returne backe, nay it is the
 part of a foole and a dastard to
 feare that which by no meanes
 can bee auoided, many are gone
 before thee, and many shall goe
 after thee, and thou must knowe
 that thy life is not thine owne,
 thnu art onely *vita commodatus*
 and not *donatus*, thy life is onely
 lent

lent vnto thee, thou hast not a
lease thereof, thou art but a te-
nant at will. Griue not at the
remembrance of death, for death
it selfe cannot bee greuous see-
ing that it is but once, it bringeth
all happinesse with it, and to the
godly it is a verie great aduan-
tage, But must thou die indeede?
if Godly then be glad, if wicked
repent, no man I trow wil speak
against death, saue he who hath
a guiltie conscience; death in-
deed makes this man tremble &
quake, but thou shalt hardly see
an honest man vnwilling to die;
Yet another discontented bloud
cries out, alas, what must I dy,
in my youthfull daies, how sot-
tish and how ignorant art thou?
tell me, what is not a commodi-
tie sweetest, when as it commeth
vnexpected? nay, death doth re-
uen as well appertaine to youth

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as vnto old age, the Lambs skin comes euen as soon to the market as the sheeps. And it makes no matter how many yeres thou hast to liue, but how many thou hast liued, then if thou canst liue no longer, that is thine old age; and this the state and condition of all mankinde, euen to die at last.

SECT. 108.

For such as are slandered.

YEt another grieues because hee is slaundered, so that he thinks there is neuer an heavenly minded man amongst vs: art thou slaundered, if guiltlesse reioyce, if guiltie amend; wilt thou grieve at slaunders, thou must knowe that no good man will slaunder thee; and wouldest thou bee praised of euill men, I
tell

tell thee to bee commended of
them is as bad as to be commen-
ded for euill dooing; *Themisto-*
cles did neuer any famous thing *Senece de*
in all his life time, or yet what *odio & In-*
was praise-worthy, and yet did *uid.*
no man ever speake against him,
Oftentimes haue I saw cankers
gnawing the greenest and fresh-
est leaues, and oftentimes haue I
likewise saw enuie pricking
those especially that were god-
ly and religious, be thou then of
good comfort, if *Cicero*, if *Scipio*
if *Caro*, if *Dauid*, if *Salomon*, if
Peter, if *Paul*, or if any of the
Prophets or Apostles, if any
good man should speake euill of
thee, then hadst thou some cause
to grieue, but these as malicious
vipers doe enuie thy prosperitie,
no honest or vertuous man will
backbite his neighbour, and we
know that the veryest whore
will

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*Senec. de
Remed. for
tuit.*

will crie whore first; they that are mosse vicious will soonest speake of other mens vices, of other mēs deformities and enormities, there are also many dogs that barke often, not for any cause that they haue, but onelie for custome sake.

SECT. 109.

For such as haue lost their money.

YET me thinkes I heare another set sighing for that he hath lost his money, what if thy money be gone? now thou art in lesse daunger, oh how happie were thou if thou hadst lost thy couetousnes with it too, art sure thou hast lost thy money? prethee tell me, how many, money hath lost, truly thou hadst better

better loose it then to let it
loose thee, and now shalt thou
bee more light in thy iourney
and more safe at home.

SECT. ~~110~~ 110

*For such as are lame and ill fau-
red.*

ANother is discontented, and
cries, alas I am lame, I goe
vppon crouches, I am crompt
sholdred, crooked & deformed,
I am of an vgly visage and the
like, so that the least and lightest
crosse is burdensome and grie-
uous vnto vs. Art thou defor-
med? so was *Aristotle*, so was
graue and prudent *Aesope*, and
yet both of them in their age,
the wisest men that were, it is
not the proper flature of the bo-
die, its not the beard, the tyrann-
uizing

nizing countenance, flatly apparell; new fashions, new cuts, rings, Jewels, or yet any outward ornament else that makes the man, and likewise on the contrarie, its not a platter face, maimed limmes, one legge, one arme, or yet a paire of bow-legs that hindereth his definition: a man as he is a man doth not consist of flesh and bloud, but of minde and courage, of soule and spirit, we say such a beast is a faire beast, but we say such a man is a vertuous man, which vertue onely proceedeth from his minde, pray how doe we define a man? we doe not say a man is a liuing Creature set out with a large paire of hose, or the like; but wee rather define him thus: *Homo est animal rationale*; a man is a liuing creature indued with reason; to
con-

Arist.

conclude a man is a man, if hee
hath but a socke on his head :
What art thou lame indeed ?
be content thy crouch seruech as
well to fight withall, as to leane
on.

SECT. III.

For such as are banished.

SOME againe weepe by cause
they are banished, but let me
aske them whether they haue
not deserued it: indeed, we say
that fooles and children com-
monly will eate their cake, and
yet haue it too, if they could ;
but bee thou contented : its no
crosse at all, though thou think-
est it one; its law & iustice, it fit-
teth wel thy desert: what though
thou art banished out of this lād
thou shalt dwel in another, thou
canst not bee banished out of
the

The Divine Eccho,

the world, oh I shal be banished
out of my countrie wherein I
was borne: thou art deceiued,
for *Patria est ubicumque bene est*,
that is thy countrie, not that
wherein thou wast borne, but
wherein thou canst best liue;
what is thy banishment? it is
but a travelling, and what noble
spirit doth not desire to trauaile
and to see new fashions, if thou
art not banished from the land
of the liuing, thou hast no cause
to grieue; Oh but I shall then
die in a strange countrie, what
then? thou shalt goe to heauen
in a strange land, as soone as in
thy natie countrie, for heauen
(contrarie to the rules of Philo-
sophie,) is a centre and the earth
a circumference, from which vn-
to the centre are drawne many
lines, and though many ascend
vp one line, many by another, yet

at length all meet and reioyce in
one and the same place; let not
this thought vex thee, for there
is no earth strange vnto a dead
man; but yet alas it may be as I
wander vp and downe, I shall dy
by my selfe, and so I may lie vn-
buried, what then? thou shalt
feele neither colde nor heat,
winde nor weather, nay, if thou
doo'st respect that, it is warmer
lying about ground where the
sunne shineth pleasantly, then
vnder the earth where is naught
else but a colde crude and dam-
pish moysture; and what if thou
shalt lie vnburi'd? know that
Cælo tegitur qui non habet urnam
hee that hath neuer a graue or
coffin to shadow him, hath the
whole heauens to couer him.
What care I when I am once
dead, whether fier consumes me,
wilde beasts deuour me, the sea
drownes

The Divine Eccho

drownes mee, or the earth rots me; surely I will neuer take thought for my body, had not I as good let the birds those little prettie harmelesse creatures picke gently my bones, as to let those filthy stinking maggots deuour them: burying was not inuented first for those sakes that die, but for those that remaine aliue afterward, that for all the noysome smells and stinking vapours arising from the dead carcasle, might bee kept from them.

*Senec. de
Rem. for-
m. it.*

SECT. II. 2.

*For such as weepe for losse of
Children.*

YET crieth another I haue
lost my Children, Oh what
will become of mee, alas how

forrieth

fortiff art thou, to grieue for mortalitie, is it a strange matter to see thy Children die? surely its no matter to see the tree stand and the Apples fall; and no more strange is it then to see the fruite of thy bodie diseased, and thy selfe alive; now shalt thou neuer heare worse of them, and wilt thou mourne for that they bee in ioy? surelye then thou doost not loue them, though thou seemest loath to leaue them.

SECT. III

For such as mourne because they are in bondage.

AND lastly another cries, I am a slaue, I am a bond-man; dost not know, *Qui non didicit parere non potest imperare*, hee that hath not learned
to

to obey, can neuer gouerne or
rule his household well ; thou
needest not now to hoe (as wee
say) for hous-rent, seruants wa-
ges, and the like things which
thy maister doth, if thou art not
a slaue vnto old Sathan al is wel;
But alas I haue not my belly ful,
if thou hast not, bee contented,
for God punisheth the glutton
as much as he doth thee ; if thou
hast stomacke and little vittailles,
hee hath vittailles and little sto-
macke , if thou labourest for
meat for thy stomacke , hee la-
boureth for stomacke for his
meat ; nay, the drunken tospot
is as often thirstie , as the drie
trauailer.

SECT. II4.

An example of content in Dyogenes the Cynicke.

I Wonder greatly at the impatience of this age, that cannot suffer a flea biting without rubbing and scratching, learne of the fillie bird, who although she be kept in a close cage, bard from all liberties and pleasures, minst of her diet, yet sings shee more melodious and sweete, then she that flies abroad, in the open ayre, no close imprisonment, no thought can molest her: But we are fullen in afflictions, murmuring in crosses, and powting in our sweetest troubles, what though my lodging be in bulkes, porches, and tubs, what though my dyet bee almes, bee roots and hearbs, what though my drinke bee water, my riches pouertie:

Vita Dyog.

The Divine Echo,

pouertie : and mine honour ,
onely taunts and scoffs; yet shall
these as yee terme them crosses
breed a discontentment in mee ?
no, no, I know my tub to bee
more beautifull then *Alexan-*
ders great pallace, neither would
I change any iot of my estate
for his, though hee if he were
not *Alexander* would be *Dyogi-*
nes, yet I if I were not *Dyogines*,
would not bee *Alexander*, for I
thinke his so gorgeous an habi-
tation woefull : and what saith
my soule vnto his so proud and
sumptuous a pallace.

Plut.in vi-
ta Alex.

Ecch. Alas.

SECT. II5.

The end of affliction.

IF a man liues contented with
his afflictions, they scowre all
Act. 14. 15. filth from his soule, that euerall
part

with Heavenly Meditations.

part, for through many troubles and afflictions he must enter into the kingdome of heaven, hee that hath crosses must imbrace nay, coll and kisse them. And then what saith my soule, if a mā beares them patiently heare on earth, is obtained in heaven through euerie disease?

Eccho. His ease.

And what through euery afflictio *Psal. 87*

Eccho. Sion.

SECT. II 6.

How carefull God is in afflicting his Children.

SVrely the loue of God is exceeding large towards mankinde, in that he layeth no more afflictions on the, then that they can easily beare, he is sparing in cursing, but bountifull in blessing, hee giueth his wrath by weight,

1. Cor. 10. 13

The Divine Eccho,

weight, but his mercie without measure; Amongst all men therefore hee vndoubtedly is blessed on the one side, whome no feare troubleth, no penſiuenes consumeth, no desire of worldly wealth afflicteth, and to whome no crosse can seeme intollerable, whereby he may be discouraged or despaire; and hee likewise is happie on the other side, whome no pleasure can proudly puff vp, no delight can so mooue vnto mirth, and no promotion make him so vaine-glorious, whereby hee presumes aboue others, or preferres himselfe before them, for oftentimes haue I saw, and how often I know not, the foot-man hoysted vp into the saddle, when as hee that rode before, hath now beenc glad to lackie after. The riches that men gather in time may faile; friends may

may proue vnkinde and vnconstant, hope may deceiue, but content can neuer be conquered: the contented man kills aduersity if it assault, dries vp teares if they flow, stayes wrath if it vrge, heales woundes if they fester, and lastly wins heauen and heavenly ioyes, if it hold on vnto the end, and therefore *Paul* *Phil. 4. 11* learned in what state so euer hee was in, therewith to be content.

SECT. II7.

Comforts in generall for such as are in afflictions.

NOW leauing the Philosophers reasons, let vs see my soule how farre the Christian reasoning, can comfort vs in induring crosses: surely their fruite is verie great; first then
L for

The Diuine Eccho

for by them through Christ, we
purchase remission of finnes, and
reconciliation to God the father
by them wee are exercised in
Godlinesse, and for suffering
them wee shall haue our re-
ward, a reward of inestimable
value, me thinkes then that af-
flictions should not make mee
dispaire and greue, and seeing
that Christ Iesus our Captaine
hath broke downe the hedge,
before our eyes, I say let it not
griue vs now to follow after, all
the saints of God, his Souldiers,
all the Prophets and Martyrs,
haue sounded the bottome, and
found the depth of all afflictions
whatsoever, feare not then thy
footing: God plaies the carefull
cooke with all his children, he
giues them sharp Oliues to whet
their stomakes, and breed their
appetites, sharp sorrows, sower
crosses

crosses, bitter and brinish troubles, because they should come and taste how sweet, how good and gracious the Lord is, we are punished in this world saith *An-*
stin, to the end wee should not be damned with the world, in
 the world to come: In like ma-
 ner as a Nurse that to weane her
 childe from the loue and liking
 of her milke, doth rubbe her teat
 with aloes, with wormewood or
 with the like bitter thing, so
 our mercifull father who would
 faine retire vs from the loue of
 the world, and worldly delights,
 vseth to send tribulation vnto vs
 therein, to the intent wee may
 crie with the childe paw, pah
 vnto the world, to the end wee
 may shun and auoide its intising
 dugs. Again we reade that *Mo-*
ses striking with his rod the hard
 rockes brought forth water, *Exod. 17.*
 5.6

and the rod of correction falling on the backe of stony-hearted sinners, most commonly mollifieth them to contrition, and oftentimes bringeth forth a flood of teares to repentance.

SECT. II8.

On the same.

1 Kings.

THE stones that were appointed to serue for the glorious temple of *Salomon*, were beaten, were hewed and polished with out, at the quarry side, for that no stroake of hammer might be heard within the temple, and *Peter* tels vs that the Godly are chosen stones, to bee placed in the spirituall building, of God in heauen, where there is no beating, no hewing, no sorrow, no tribulation: surely then it is meet for vs here in this life, in the hard
quarrie

quarrie of this sinfull world, to be cut and polished, and made fit for that glorious temple; and with all wee ought to bee most glad when we are thus handled, for that it is a signe of our election, to that most glorious house of Gods eternall mansion. Oxen appointed for the slaughter are suffered to feed at their pleasure, & so are *Danids* fat Buls of *Ba-san*: trees that bring forth no fruite, and are kept for the fier, are neuer beaten, and the sicke mā, that is past all hope of health is suffered by the Phisitian to haue whatsoeuer hee lusteth after, when as hee whose health is not despaired, cannot haue that liberty graunted.

Psalme.

Amos 4. r.

The Diuine Echo,

S E C T. II9.

We ought to reioice in troubles.

MEthinks how necessary it is to knowe, that all afflictions come from a diuine and iust hand, wherefore they cannot be euill or vnwholesome, as many account them; Indeed crosses are verie troublefom vnto the weaknesse and frailtie of the flesh, yet if thou wilt behold their effect thou hast cause enough to bee merrie, to bee patient and contented therewith; The seafaring man, who althogh he be beaten most grieuoufly with stormes and tost verie dangerou fly with blustering windes, yet remembering the hauen smiles to himselfe, and cleareth vp his dull and heavy spirits, if he the reioyceeth in the middes of those stormes beholding the hauen a receptacle

racle only for his wearyed body,
thou rather mayest (I think) re-
ioyce, casting thy eyes on hea-
uen , a sweet refreshing shoare
for thine afflicted soule Its a
most base and crauonish part to
griue for the want of any tem-
porall benefit, what shall olde
age make me sigh, shal pouertie
make me mourn, shal sickenesse
make me dispaire, or shal de ath
it selfe make me affraid, no, no,
he truely is no man that in this
life is not filled with miseries, &
hee is no Christian that cannot
bear them, troubles are but flea-
bitings, but alas wee vnskilfull
worldlings , know not their ef-
fect. Tell me then my soule what
that soule shall obteine in hea-
uen, which suffers crosses patiēt-
ly here on earth, tell me my soule
what shal there be cast vpon her.

Ecch. Honour.

Seēt. 120

SECT. 120

*The reward of such as are patient
in troubles.*

AND what can bee a greater
dignitie then to be cloathed
with the brightnesse of GOD,
then to be indued with immor-
talitie? and what can be a grea-
ter grace or an higher felicitie
to any soule, then to see God
face to face, for his face is the ful-
nesse of all beatitude, to see him
that made both heaven and
earth, to see him that made thy
seife, to see him that redeemed
thee, and glorified thee, for in
seeing him thou shalt possesse
him, in possessing him thou shalt
loue him, in louing him, thou
shalt praise him; for hee is the
inheritance of his people, he is
the possession of their felicitie,
their

their reward, their crowne of
glorie, in him our soules, shall
finde all wisdom, all beautie, all
riches, all delight, all goodnesse
whatsoever, whatsoever deserueth
loue or admiration or wor-
keth pleasure and contentation.
Briefly, in this kingdome, there
shall bee ioy without sadnesse,
health without sicknesse, life
without labour, light without
darkenes, felicity without abate-
ment, all goodnesse without any
euill; loe thus shal he be blessed
that patiently indureth crosses,
troubles and afflictions, their
youth flourisheth, and neuer wax-
eth olde, life that knoweth no
end, beautie that neuer fadeth,
loue that neuer cooleth, health
that neuer diminisheth, ioy that
neuer ceaseth, a song of glad-
nesse that neuer endeth, there
shal we sing & reioice for euer,

The Diuine Eccho.

Pfal. 83.

happie are they, saith *Dauid* that
liue in thy house for they shall
praise thee eternally, there shall
we sing vnto that blessed Trini-
tie God the Father, God the
sonne, and God the holy Ghost,
we shall sing and cry *Aleluia*,
Aleluiah, world without end.

Awake now my soule, rouse
vp thy selfe and arise, call to thy
friends and companions, that
wee may all goe together and
heare the spirituall talke be-
tweene Christ and his poore af-
flicted members; make hast my
soule, for I heare the comfor-
table speeches of my redeemer,
sounding in my eares alreadie.

ADia-

with heavenly Meditations.

A D I A L O G V E
BETWEENE CHRIST
and his Church afflicted, by
which wee may easily see, what
Christ doth require of those, that
suffer persecution, for his name-
sake : and how they ought
to behaue themselves
in afflictions.

Christus.



N mee yee shall
haue peace, in the Iohn 16. 33.
world yeshal haue
affliction, but bee
of good comfort, I
haue ouercome the world.

Ecclesia afflicta, Lord increase Luke 17. 5.
our faith.

Chr. Come vnto me all ye that Matt. 11. 28
are wearie and laden, and I will
ease you.

Eccl. Master, to whom shall we Iohn 6. 68.
goe to els? thou hast the words of
eternall life.

Christ.

The Divine Eccho

- Mat. 4. 19* Christ: *Follow me.*
- Mat. 8. 19* Eccles: *Master I will follow thee
whithersoever thou goest.*
- Iohn 10. 11* Christ: *I am the good Shepherd*
- 1 Pet. 2. 25* Eccles: *We were as the good sheep
going astray, but are now returned
to the Shepherd and bishop of our
soules.*
- Iohn 8. 12.* Christ: *I am the light of the world*
Eccles: *Lord lighten my eyes, least
they behold death.*
- Iohn 14. 6* Christ: *I am the way.*
- Pf. 119. 3;* Eccles: *Shew vs the way of thy
truth, teach mee O Lord the way
of thy statutes, and I will keepe it
unto the end.*
- Luke 6. 21.* Chr: *Blessed are ye that weep now.*
- Reuel. 21.* Eccles: *The Lord shall wipe clean
away all teares from our eyes.*
- Luke 6. 22.* Christ: *Blessed are yee when men
hate you.*
- Gal. 1. 10* Eccles: *If I should please men I
were not the servant of Christ.*
- Mat. 5. 8* Christ: *Blessed are the pure in
heart*

with heauenly Meditations.

heart for they shall see God.

Eccles. Create in me a new heart Psalme 50.
O Lord.

Christ, Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen. (elects sake.

Eccles: I suffer all things for the 2.Ti.3. 10.

Christ: Lay up treasures for your selves in heauen. Mat.6. 20.

Eccl: Our conuersation is in heaue Phil. 3. 20.

Christ: Wo be to you when all men speake well of you. Luke 6. 26.

Eccles. Wee ought rather to obey God then men.

Christ: Reioice and be glad, for great is your reward in heauen. Mat.5. 12

Eccl: There is laid up for mee the crown of righteousness, which the Lord shall giue me at that day. 2.Tim. 4.8

Christ, My sheepe heare my voice, Iohn 10. 27

Eccl: If an angel of heauen preach vnto vs any other gospel, let him be accursed. Gal. 1. 8

Christ: I

The Divine Eccho

- Mat. 9.13.* Christ. *I came not to call the righteous but sinners to repentance.*
- 1.Tim.1.15.* Eccles. *This is a true saying, and by all means worthy to be receiued that Christ Iesus came into the world to saue sinners, of whome I am the chiefe.*
- Mat.16.24* Christ. *If any man will follow me, let him forsake himselfe, and take vp his Crosse and follow me.*
- Phil.4.13* Eccles. *I am able to do all things through Christ, which strengthneth me.*
- Ioh.11.26* Christ. *He that beleueneth in mee shall neuer die.*
- Iohnib.* Eccles. *I beleene that thou art Christ the sonne of the liuing God.*
- Mat.18.4.* Christ. *Whosoener shall humble himselfe as a little childe, the same is the greatest in the kingdome of heauen.*
- Eccles. *Wee are vnprofitable seruants,*
- Luke 17.10* *wants, wee haue done but that which*

with Heauenly Meditations.

which was our duetie to doe. Iohn 6.32

Christ. My father giueth you
the true bread from heauen.

Eccles. Lord euermore giue vs
this bread. Iohn 6.34.

Christ. Whosoener drinketh of the
water that I shall giue him, shall
neuer be more a thirst. Iohn 4.14

Eccles. Sir, giue me of that water
that I may not thirst. Iohn 4.15

Christ. Feare not my little flocke. Luke 12.32

Eccles. O Lord in thee haue I
trusted, let me neuer bee confoun-
ded.

Christ. Pray for them that hurt
you and persecute you. Mat. 5.44

Eccles. Lord lay not this sinne to
their charge. Act. 7.60

Christ. Hee that loueth father
or Mother more then hee loueth
me, is not worthy of me. Mat. 7.37

Eccles. When my Father and my
Mother forsooke me, thou Lord
tookest me vp. Psal. 27.10

Christ, I

The Divine Eccho

- Mat. 10. 34** Christ. *I came not to send peace but the sword.*
- Rom. 8. 35** Eccles. *Who shall seperate vs from the loue of Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword? &c.*
- Iohn. 16. 20** Christ. *Ye shall weepe and mourn but your sorrow shall be turned into ioy.*
- Rom. 1. 18** Eccles. *I account that the afflictions of this present life are not worthy of the glorie, that shall bee shewed unto vs.*
- Iohn 12. 26** Christ. *Where I am, there shall also my seruant be.*
- Phil. 1. 23.** Eccles. *I desire to bee loosed, and to be with Christ.*
- Iohn 12. 25** Christ. *Hee that loneth his life shall loose it, and hee that hateth his life in this world shall keepe it unto life eternall.*
- Rom. 8. 36** Eccles. *For thy sake are we killed all day long, we are counted as sheepe*

with heauenly Meditations.

for the slaughter.

Christ. If the world hate you, yee ^{Iohn 15.18}
knowe, that it hated me before
it hated you.

Eccles. If God be ou our side who ^{Rom. 8.31.}
can be against vs?

Christ. The seruant is not greater ^{Iohn 15.20}
then the Master.

Eccles. Christ hath suffered for vs ^{1.Pet. 2. 21}
leauing vs an example that wee
should followe his steps.

Christ. In my fathers house are ^{Iohn 14.2.}
many dwelling places.

Eccles. Wee know, that if our ^{2. Cor 5.1}
earthly house of this tabernacle
be destroyed, wee haue a building
giuen of God, an house not made
with handes, but eternall in the
heauens.

Christ. G O D sent not his sonne ^{Iohn 3.17}
into the world, that hee should con-
demne the world, but that the
world through him might be sa-
ued.

Eccles. Let

The D^mine Eccho,

Heb. 4. 14.

Eccl. Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of need.

Iob. 3. 18.

Chr. He that beleueneth in the sonne shall not be condemned.

Rom. 8. 1.

Eccl. There is no condemnation to them, which are in Christ Iesus.

Mat. 10 30

Chri. All the haire of your head are numbred.

2. Tim. 2.

19.

Iohn 14. 1.

Eccl. The Lord knoweth who are his.

Chr. Ye beleene in God, beleene also in me.

Iohn 6. 69.

Eccl. We beleene & know that thou art the Christ, the sonne of the liuing God.

FINIS Dialog.

Scet. 132

SECT. 122.

*The true felicitie of this life and
the false.*

GOD hath giuen vs a true
Felicitie in this life, a true
practick I meane, which is the *Psal. I. I. 2.*
continuell meditation on the
Lawes of God, though not a
diuine and theorick which is
els where; yet some men thinke
pleasure with swinish *Aristippus*,
some thinke honour, with vaine
glorious *Periander*, and some
thinke riches with couetous
Midas; But how can this bee?
when as gold and siluer are but
the very excrements of nature,
and found in the most barren
and barbarous places of the
earth; they cannot ease the grief
of the bodie, much lesse then of
minde

The Divine Eccho

Iob. 7

minde: how againe can honour
be the felicitie of this life being
but a vapour soone vanishing,
onely the breath of some mens
mouthes? *Iob* did not regard it
when hee said vnto rottenesse,
thou art my father, vnto dust and
wormes, yee are my sisters and
my mother. If any one then will
bragge of the fame and renown
of his auncesters, let him looke
with holy *Iob* into their graues,
and there hee shall see all honor
and promotion of this life to be
turned into a little loathsome
stinking earth; And how then,
beastlie Epicure, can pleasure
be the felicitie, of this life? when
as it killeth the soule, poysoneth
the bodie, when as it is naught
else, but scum of venerie, and a
iakes receptable for all filth and
beastlinesse, and then againe
should dogges bee in as good
estate

estate as man, if pleasure should
bee the happinesse of this life,
nay, now in fine tell me my soule
what it was, that brought on
each wicked one of Israell, the
Lords heauie wrath and sore
displeasure?

Eccho. His pleasure.

And tell mee againe, what
space of time may cast downe,
all the flourishing robes of re-
nowne, and vterly deface the
beautie of honour?

Eccho. One houre.

Scē. 122.

SECT. 123.

The world is vnconstant, wherefore man must be constant.

THe world is full of change and alteration, here griefes hang ouer pleasures, here warre ariseth in the middest of peace, here securitie is turned into sudden feare, here a friend is soone become an enemie, and here all our sommers pastimes are soone changed into winters threatening thunderclaps; the sommer turneth into winter, the day into night, youth into age, prosperitie into aduersitie, and pleasures into sorrowes, so that for riches we exchange pouertie, for health sicknesse, and for honour and renowne, contempt and disgrace; nay in fine, this life is constant

stant in nothing but in inconstancie, it is constant in nothing, but that it is vnconstant in all things; Seeing then that this life is thus vnconstant and full of miserie, mans heart must be filled with content, hee must learne with *Paul* to bee content with the state whereto hee is called, without grudging. This godly content depending on the Lords will, is the onely sluice that flaieth and stoppeth all the raging floods of misfortune; we know this, that there is no part of a mans life so close and secure, but that the feare of death may creepe in, that there is no mans life so fortified about with peace and happinesse, but that griefe now and then may shake and terrifie him, wheresoeuer a man hides himselfe calamitie will seeke him out, and still attend on

Phil 4.11.

on him; here are many external
and outward euils, which do in-
tice and tempt vs vnto lewdnes
here are also many inward and
secret complaints of the consci-
ence, many griefes, many cares,
which in time wil exciccate and
consume the body, yet a ioyfull
and contented soule, like a found
& well headed waster puts them
off all without any foile or ble-
mish at all; such a cauellering
spirit or resolute souldier vnder
Christs banner, cares not thogh
strength be subiect to weakenes,
riches to pouertie, health to
sickenesse, fame to disgrace, or
life to death.

SECT. 124.

The tokens of a wise man, and contented.

EVery wiseman, hath continually this thought in his heart, he thinketh that he feelth death, when as hee doth but onely heare thereof; hee supposeth that he smarteth with his brothers wants, when as hee doth but onely see them, hee doth as wel and as willingly entertaine the worlds crosses and calamities, as its ioyes and felicities; hee despiseth riches as well present as lost or absent, or those which hee knowes hee shall neuer enjoy, he neither reioyceth at their presence, nor yet mourneth for their absence; hee thinketh Gods blessing nei-

M ther

The Divine Echo.

ther going away nor yet coming; hee perswades himselfe that all the earth is his, and that his is for all men, and whatsoever hee hath, hee doth neither miserably keep nor yet prodigally spend it, hee conceiveth this in his minde, that the friendship and societie of men must be as the stones in an oven, one must strengthen and uphold another; These are the signes of a contented soule, thus to liue peaceably, and tell this to all men my soule, tell them what will drive away all calamitie.

Eccl. Amitie.

Senec. Epi.
96.

Secl. 115.

SECT. 125.

The praise of content.

BRotherly loue and content
in this hard iron age, is the
onely salve for all diseases.
I am weake, but therewith con-
tented, why then am I stronge,
but not contented with my
strength, then am I weake, I am
ignorant, yet contented with
the portion of wisdom that
God hath giuen mee, then am I
wise, I am wise, yet would I
faine know, *Quod supra me est*,
that which is aboue my capaci-
tie for to know, then am I foo-
lish, I am a foole: I am poore,
yet contented therewith, why
then am I rich, I haue abun-
dance, yet craue I more, then
am I poore: Content to the
M 2 weake

The Divine Echo,

weake and feeble is strength, to the simple wisdome, to the poore riches, to the flattered praise, to the sicke health, to the aged, youth; to the afflicted comfort: nay what is it not? Its all in all. And now my soule, what shall I be gone? shall I bid thee farewell, and heere make an end with the worlds discontent?

Ecch. Yes, content.

I had thought to haue made my race somewhat longer, but seeing it is thy will I should end here, here then will I place my farthest post: good *Eccho* I say farewell, farewell, vntill wee talke againe, which God-willing, shall not bee long first, if so bee that these our first buds that now spring, be not cropt or blited by some enuious breathing blast; which must hang on
the

with Heauenly Meditations.

the good pleasure of God, and
onely on his will depend.

Ecch. End.

He end, and now farewell my
spirit.

Eccha. Here it.

Here yet, and yet too, you
will haue the last I see, but yet
withall, I pray, let mee also bid
all those farewell, that are ene-
mies to the base humours of this
age, such as cannot well brooke
or digest the lewd and filthie
conditions of these latter times.
So now once againe, my soule,

1. *Tim.* 4. 1
2. *Tim.* 3. 1.
3. *Ps.* 3. 3.

I cast you on him that
made you.

Ecch. Adieu.

FINIS.